

A Text Book of Aayurveda
(AAYURVEDA SIKSHA)

Vol V — Section II



THE
Pancha Karmaas.
(TREATMENT.)

610/176

BY

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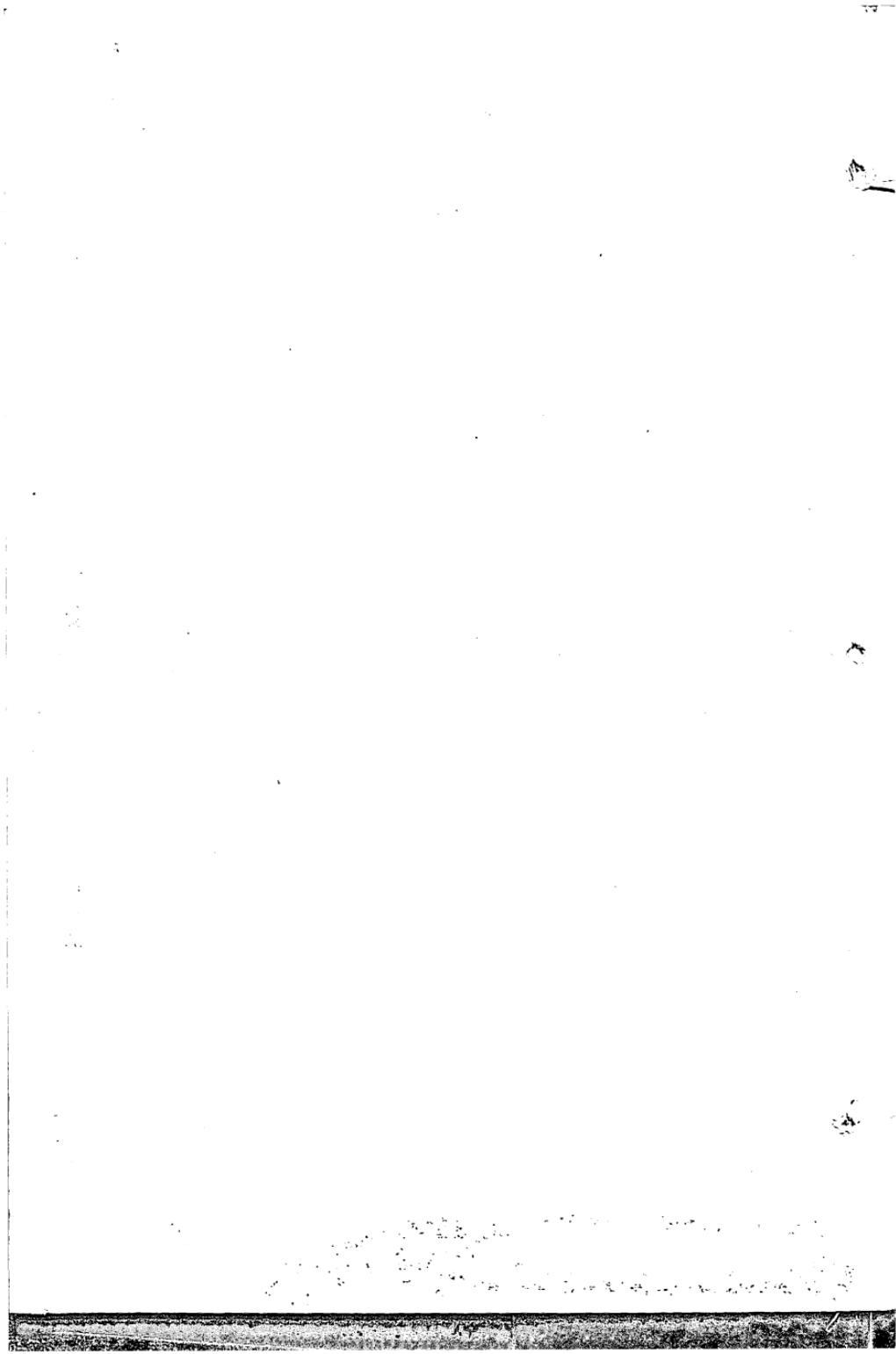
PANCHA KARMAAS.

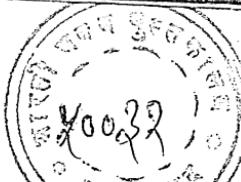
EDITOR'S NOTE.

There is no book so far in English dealing with Pancha Karmaas of Aayurveda. The Pancha karmaas mean the five operations.— The five medical operations. These five operations should be systematically performed in a suitable manner, in any scientific treatment of a chronic disease in Aayurveda. One may occasionally succeed in curing a disease, without having recourse to Pancha karmas but the procedure cannot be said to be Sastraic or truly scientific unless the system of treatment by Pancha Karmás (the five operations) is strictly followed. Sneha and Sweda Karmas are usually to precede the Pancha Karmas.

When I was at Sevagram in the camp of Mahatma Gandhi in October, 1939, Mahatmaji wrote to me in one of his notes that he was prepared to accept that there were some very good medicines in Aayurveda, but that he was unable to follow the scientific basis of Aayurveda or of the Tridosha Theory. I naturally told him at once that the methods of treatment and theories adopted in Aayurveda were more important than the medicines themselves, however excellent, the medicines might be.

This book on Pancha Karmaas is expected to throw some light on the subject and to





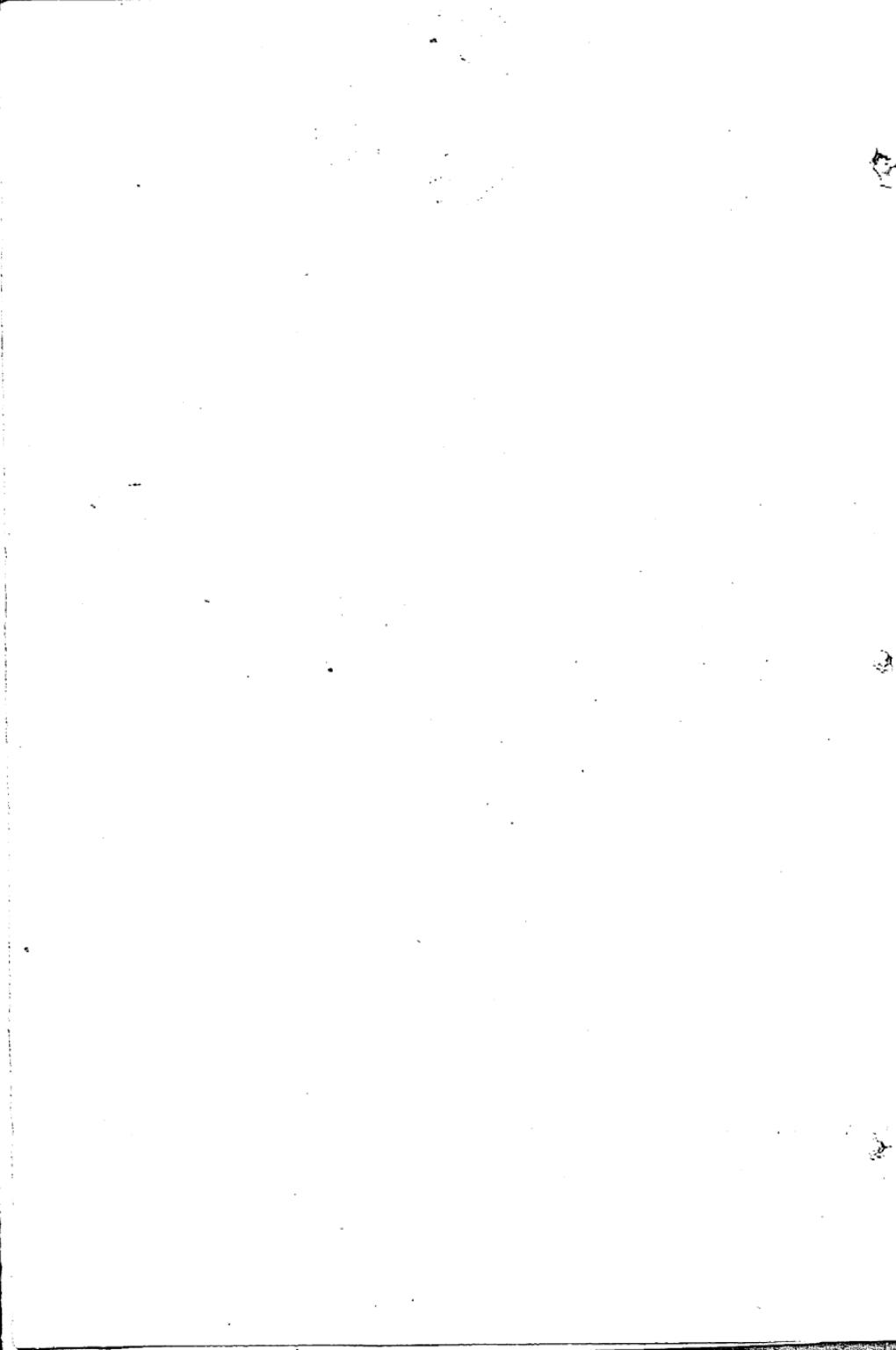
“Aayurveda Siksha”

(A TEXT BOOK OF AAYURVEDA)

VOLUME V — SECTION II

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A TEXT-BOOK OF AAYURVEDA.

(AAYURVEDA SIKSHAA.)

Principles of Ayurvedic Treatment.

VOL. V — SECTION-II.

PANCHA KARMAAS

CHAPTER I.

The Six Methods of Treatment

(Shad - Upakramás)

[CONTENTS:—Summary of Aayurvedic Treatment - Pancha Karmaas - Shad - Upakramaas - Definitions - Other Methods of Classifying Treatment - Antah, Parimaarjana - Bahih Parimaarjana - Sastra Pranidhāna - Other Minor Methods.]

Summary of Aayurvedic Treatment.

The summary of Aayurvedic Treatment is given by Charaka in the following one sentence.

Samsodhanam Samsamanam

Nidānasya Cha Varjanam

Etávat Bhishajá Káryam

Roge Roge Yadhá Vidhi.

Charaka • Vimaana 7-43,

“Purify, pacify and remove the cause.” In every disease, it is the duty of the physician (1) to purify the system by eliminating the offending material, (2) to soothe the parts that are already injured and (3) to remove the original cause of the diseases. This is all that the physician has to do and he has to do this in a very scientific and systematic manner (*Yadhaa Vidhi*) and that in every disease (*Roga Roge*). He emphasises that this is the least that the physician must do. (*Etaavat Bhishajaa Kaaryam*).

Pancha Karmaas.

It is our purpose to describe in the following chapters, how the above operations of *Samsodhanam* (Purification) and *Samsamanam* (Soothing) are done. The *Samsodhana* or the purifying processes are collectively called the *Pancha Karmas* - the five operations. They are (1) *Nasya Karma* (Nasal Purge), (2) *Vamana Karma* (Emetics), (3) *Virechana Karma* (Purgatives), (4) *Niroopa Vasti* (Cleaning Enemata) and (5) *Anuvaasana Vasti* (Soothing Enemata). *Susruta* includes both the *Vastees* in one item and takes in the fifth place *Rakta Moksha* - (Blood-letting) as one of the *Pancha Karmas*. (See below).

Shad Upakramaas.

The Six Methods of Treatment.

The general Methods of treatment for all diseases are classified in Aayurveda into Six Categories — These six methods of treatment are collectively called the *Shad Upakramas*. These are (1) *Brimhana* (promoting growth), (2) *Langhana* (effecting reduction), (3) *Snehana* (lubrication), (4) *Rookshana* (drying), (5) *Swedana* (Sweating) and (6) *Stambhana* (promoting Contraction).

These six kinds of treatment are again synthesised into only two major kinds, namely, *Brimhana* (making the patient grow) and *Langhana* (effecting reduction) in relation to his previous condition. These include the *Pancha Karmas* as will be seen later on.

The student will understand as he studies the following chapters that there is some cross classification in describing these Methods of treatment for practical utility. As the main purpose of this study is to know how best to perform the *Panchakarmas*, we have named this section as *Pancha Karmas*—the five operations in Ayurvedic treatment—although the *Pancha Karmas* are included in greater class of the *Shad Upakramas*—the six methods of treatment.

Definitions.

All methods of medical treatment in Ayurveda may be classified under one or the other of the following six categories, namely:—

1. Brimhanam—Promoting growth or encouraging plumpiness.
- II. Langhanam—Effecting leanness, the opposite of the above.
- III. Snehanam—Lubrication or increasing fat or the watery content of the body.
- IV. Rookshanam—Promoting dryness, the opposite of the above i. e., removal of the fat or moisture.
- V. Swedanam—Promoting sweat or diaphoresis etc., (i. e.) encouraging the dilatation (Vikaasanam) of all channels and openings in the body.
- VI. Stambhanam—Promoting contraction (Sankochanam) or constriction of the part or of the vessels of supply such as arterioles, blood, and lymph vessels etc. (i. e.) the opposite of Swedanam.

“Langhanam Brimhanam Kaale

Rookshanam Snehanam Tathaa

Swedanam Stambhanam Chaiva

Jaaneete Yah Sa Vai Bhishak”.

Charaka Sutra. 22. 4.

He, who knows to perform the methods of Langhana and Brimbana at the proper time, Rookshana and Snehana also in the same manner and Swedana and Stambhana judiciously likewise, is the best physician.

Although six methods are mentioned here, the last four of the methods may be included in the first two methods, namely, Brimhana, and Langhana, because each of them ultimately either promotes plumpiness or causes reduction of the body in some degree or other. They are differentiated into six methods only for facility in treatment. Just as the multitude of diseases classified into various classes according to their symptoms, names, causes and locality etc., may be brought under the three headings, of Vaata, Pitta and Kapha, so also all the methods in medical treatment may be brought under the two headings of Brimhana and Langhana or under the six headings of Brimhana, Langhana, Snehana, Rookshana, Swedana and Stambhana.

This is the gist of the Ayurvedic Treatment.

*Doshánám Bahusamsargáth
Sankeeryanite hyupakramáh
Shatwamtu Nátiwartante
Tritwam Vátádayo Yalhá.*

Charaka - Sutra 22 42.

On account of the multifarious complex combinations of the three Doshás, the methods of medical treatment may also become complicated. However, the number does not exceed six, just as the number of Doshás remains only three. These methods of treatment should be performed in a very delicate and balanced manner, so that, any excess or deficiency of the six methods or their combinations may be avoided.

The patient is the best judge to know whether the methods of treatment are performed correctly or not. The progress in the relief of the sufferings of the patient confirms the utility of our treatment. He feels happier if the equilibrium

prevails and he feels unhappy the moment the equilibrium is disturbed. For instance, if a particular portion of the body is dry and non-oily and if a little lubricant is applied to it as treatment, the patient surely feels some comfort but if instead of this, the opposite treatment of drying is given, the patient is sure to feel more discomfort. See. p 12. Principles of Diagnosis by the Author.

As in Allopathy so in Ayurveda, the treatment generally consists of supplying the opposite of the diseased condition that exists in the body,

Each one of these methods of treatment imparts to the human body certain qualities or Gunas and these qualities increase when substances possessing similar Gunas are added to them and conversely when substances having the opposite Gunas are supplied or applied, they destroy or mitigate the existing qualities.

Vruddhī Samānaḥ Sarveshām Vipareethaḥ Viparayāḥ-(Vāgbhata)

Sarvadā Sarvabhāvādām Sāmānyam Vruddhi kāranam-(Charaka)

For instance, Vyaayaama or Physical exercise is Svedana and also Langhana as it imparts lightness to the body and causes sweat and it may decrease any heaviness already existing in the body. As Vyāyāma may cause some weakness, some Brimhana foods are to be given simultaneously, to counter balance the weakness, if the Jatharaagni (digestive fire) is good. If the Jatharaagni is bad or vitiated as in fevers, Vyāyāma should not at all be prescribed as it causes more weakness and as the maintenance of the strength is imperative; but if, at the same time, heaviness of the body, indigestion etc., are to be removed, suitable fasting is to be resorted to in such cases, instead of Vyāyāma, which is likely to decrease strength. In a case of Puraanajwara, however, Langhana should not be

resorted to, but only, suitable Brimhana treatment. Therefore, the Gunas which result from various forms of Brimhanam and Langhanam and also of the other methods of treatment and the Gunas underlying the diseases must be well known to the physician. The suitable methods of treatment (Langhanam or Brimhanam etc.,) should therefore be dexterously practiced in various forms of disease without causing any detriment to the other good properties possessed by the body. For instance, Ghee is Brimhanam but in large doses, it may disturb the Jatharaagni; in suitable doses, it increases the Jatharaagai and is therefore useful in various forms of disease. In large doses, it is also sometimes needed as it confers Snehaguna to the body. So, these six methods of treatment together with their attendant Gunas are described below. A certain Guna may have to be lessened and a Guna may have to be developed or enhanced without disturbing the balance of the other Gunas. This constitutes the skill of the physician.

Other Methods of Classifying Treatment.

Aayurveda classifies various methods of treatment in different ways according to different standpoints.

Treatment for the elimination of the Doshas in the body is again divided into three kinds from another standpoint, namely, internal, external and surgical.

Antah Parimárjana.

(1) Antahparimárjana is internal purification both by Sodhana (cleaning) and Samana (soothing) processes.

Sneha Karma i. e., administration of lubricants internally and externally and Sweda Karma are to be done generally before Sodhanam

Bahih Parimárjana.

(2) The second one is Bahih Parimárjana - external purification. Such methods are-Abhyanga (lubrication), Sweda

(Sweating), Pradeha (Plasters), Parisheka (Fomentations and shower baths), Ubmardana (Massage) etc.

Sastra Pranidhaana-Surgical Treatment.

(3) The third method is surgical treatment. It is a kind of Sodhana treatment.

Charaka-Sutra-Ch. 11. V. 55.

Other Minor Operations.

There are minor methods such as Uttaravasti : (or irrigating the Urethra or Vagina with medicated Ghrithams and decoctions), Dhoomapaana (inhaling smoke of certain drugs) Gandoosha (certain gargles), Sirovasti (placing a hollow bag on the patient's head and after properly fixing it, filling the hollow with a medicinal fluid and retaining it for a certain period), Anjanam (application medicinal collyriums, etc.), Aaschotana (eye drops), Bidàlaka (a kind of plaster), Putapaaka (a kind of fomentation), Pichu, (application of medicated cotton sponges), Karna Poorana (filling the ear) etc. Some of these are Sodhana and some others are Samana.

Shad Upakramás Include Pancha Karmás.

We shall describe these methods of treatment below beginning with Brimhana Chikitsa. It may be stated here that all the above methods of treatment and operations are included in the six categories of treatment - called the Shad - Upakramas, which are all - comprehensive. They include the Pancha Karmás which constitute mainly, the Lankhana part of the six methods. They may be said to include even the latest methods of treatment such as the Radium, Ultra Violet and Deep X-Ray Therapy, etc.

CHAPTER II.

Pancha Karmaas.

(The Five Operations)

[CONTENTS:— The Five Operations - Definition of Pancha Karmaas - Karma means a special Operation - Susruta Includes Rakta Moksha - SnsbaKarma and Sweda Karma - Systematic Treatment Neglected].

Definition of Pancha Karmás.

The term Pancha Karmaas which literally means the five operations or actions is defined in two ways.

1 Charaka includes the following five operations in the Pancha Karmaas:—

1. *Nasya Karma*—It is also called Sirovirechana Karma. Nasya Karma is the administration of medicines either in the liquid or powder form into the nostrils. Its main purpose is to purify the nasal passages and relieve the congestion in the head. In fact, the administration of Nasya Karma is considered as a purgative to the head as the term Siro Virechana literally implies.

2. *Vamana Karma*—Administration of Emetics.

3. *Virechana Kárma*—Administration of Purgatives.

4. *Nirooha Vasti*— This is also called Aasthaapana Vasti This includes the administration of decoctions of certain substances as enemata for the chief purpose of cleaning the intestines. This is used in intestinal colic due to irregular persistalsis (Udāvartham) and in constipation (Vibandha) etc.

5. *Anuvaasana Vasthi*—This is also called Sneha Vasti. This consists of the administration of Enemata, which are prepared with the admixture of medicated oils. Its purpose

is not merely cleaning but it is mainly soothing and relieving the troubles due to Vaayu (Maaruta-Ghnam) Charaka Sutra-2-14.)

Karma Means a Special Operation.

The word Karma means a special operation or an act whose purpose is here to drive out the vitiated Doshaas and thereby clean the tissues. These Karmaas are generally taken as five. Four of these namely, Nasya Karma, Vamana Karma, Virechana Karma and Nirooha Vasti are definitely Sodhana (i.e.) purificatory or eliminative and therefore they are included under Langhana treatment but Anuvaasana Vasti Karma is considered as a Samana Karma a soothing treatment, although its main purpose is also to eliminate or to check one of the Doshas namely, Vaata (Maarutaghnamiti, (Charaka-Sutra-214.)

Anuvaasana Vasti is therefore included under *Brimhana* treatment. Charaka Sutra-22-18—Telugu—commentary.

Susruta Includes Rakta Moksha.

Susruta, who is primarliy a surgeon includes the two items of Nirooha and Anuvaasana Vasti Karmaas as one item and adds Rakta Moksha, which means venisection or blood letting as one of the Panchakarmaas. This no doubt comes under Sodhana and Langhana treatment.

The five operations are thus defined in two ways in Aayurveda.

Sneha Karma and Sweda Karma.

Sneha Karma which means the administration internally or externally of lubricants (ghee, oil etc.,) and Sweda Karma which means mainly the administration of appropriate treatment for sweating are also sometimes called Karmaas (i.e.) operations or actions. But, they are only auxillary

operations whose purpose is to loosen the Doshas which are stuck up in the tissues and to liberate them into the circulation and to exhibit them in the alimentary canal, so as to make them ready for elimination, by administering one or more of the above Pancha Karmaas. They cannot strictly be called Karmaas or purging operations, although they are also often necessary for eliminating the vitiated Doshaas.

*Taani Upastita Doshaanaam
Sneha Swedopapaaadanaaiah
Pancha Karmaani Kurveeta
Maatraa Kaalaan Vichaarayan.*

Charaka Sutra — 2-15.

Having first made the Doshas exhibit themselves as loose and fit for easy elimination, by the previous administration of suitable Sneha (lubrication, massage etc.,) and Sneha (Sweating and fomentation etc.) the Pancha Karmaas are to be administered after carefully studying the appropriate time and the suitable dose. Charaka Sutra 2-15.

This is the general rule but these purificatory operations are sometimes administered without any previous preparations.

In fact, in some instances, particularly when Kapha is in excess and when it is exhibiting itself prominently in the Aamasaya and is known to be responsible for fever, Vamana Karma is to be performed at once and in proper time, without the preliminary administration of Sneha and Sweda Karmaas.

*Kapha Pradhaanaan Ut¹liskhaan
Doshaan Aamaasaya Stitaan
Buddhwaa Jwarakaraan Kale
Vamyaaanaam Vamaniaah Haret.*

The Pancha - Karmas are included in Shad - Upakramas described in the last chapter and they will be described in detail in the foregoing chapters after the Shad Upakaramas.

Systematic Treatment Neglected.

Systematic purificatory treatment by the *Pancha Karmaas* and also the soothing Brimhana and Langhana treatment by carefully observing the Sneha and Sweda Karmaas and their opposites have been neglected by the Aayurvedic practitioners of the present day. They are generally satisfied by giving an occasional purgative and some carminatives. This neglect is responsible to some extent for failure in the treatment of both acute and chronic diseases. Certain seasonal diseases may be prevented, if the purificatory (*Sodhana*) procedure recommended for each season is followed in a scientific manner as dictated in Aayurveda.

CHAPTER III.

I. Brimhana Treatment.

(Promoting Growth).

[CONTENTS:--Brimhana Treatment - Brihmana Substances - Dis-advantages of Excessive Brihmana Treatment - Antidotes for Excessive Brimhana Treatment - General Remarks]

Brimhana is the methods of treatment which confers Brihatwa (i.e.) plumpiness or addition of matter. A *Brimhana* drug, substance or act (like sleep etc.,) is *Guru* (heavy) *Seetha*, *Mridu*, *Sthira* and *Sleshmala*.

Brimhana is said to be the antithesis of Langhana. It is also called *Santarpana* (the opposite of *Apatarpana*). It may be said that the Anabolic processes will be on the increase in *Brimhana*.

Brimhana Substances.

"The *Brimhana* substances are—fresh meat of animals birds and fish, which are not killed by poisonous weapons, which were without any disease, which have been of proper age and were living in the *Satyam* place (own habitat). Such a meat is the best *Brimhana*. The other *Brimhana* substances are milk, sugarcandy, ghee, sweet substances like grapes and oranges etc., and acts like bath (*Sninam*), gentle Massage (*Utsadanam*), Sleep (*Swapna*) and *Sneha Vasti* (*Anuvaasana Vasti*)— These are *Brimhana* to all classes of persons. (*Sarveshaam Viddhi Brimhanam*— Charaka Sutra - 22. 28.)

Persons fit for Brimhanam.

The persons who are fit for *Brimhana Karma* are:— emaciated people, persons with injuries, lean people, old men, persons with weakness, people who walk long distances habitually, persons who indulge in sexual intercourse and liquor and all people in the summer season— these are fit for *Brimhana*. Consumptives or persons suffering from other wasting diseases (*Sosha*), Piles, Diarraka (*Grahani* and such other diseases,—These patients are also fit for *Brimhana* but they are especially benefitted by taking the meat of *Kravyidas* (i. e.) the meat of animals or birds which kill others and eat their flesh such as tiger, lion, owl, kite, crow, etc. This flesh may sometimes be given in disguise if the patients are likely to have a dislike for a particular kind of flesh. See treatment of *Rajayakshma-Charakā*. Easily digestable meat juices of birds, etc., specially prepared would be preferable.

Disadvantages of Excessive Brimhana Treatment.

If the *Brimhana* or *Santarpana* treatment is properly carried out, plumpiness, (*Pushtih*) results. If the *Brimhana* treatment is excessively carried out, without judicious *Apatarpana* treatment alternating it, diseases like *Aamadosha*, *Prameha*, *Dysuria*, *Pyrexia*, Sluggishness,

Skin Diseases (Kuśhta), heaviness of the body, impotency (Klaibya), obesity, inability in the use of the mental faculties and of the Indriyās etc, may also result.

Charaka Sutra 23. 5,

Antidotes for Excessive Brimhana Treatment.

In such a case, proper Langhana treatment like Exercise, *Vamana*, *Virechana*, *Ruktamoṣha*, Fasting, *Dhoomapāna*, *Swedana*, *Hareethaki* with honey internally, *Pradehas* as indicated for itching etc, and treatment as indicated for *Prameha*, should be carried out. *Thrikatuk*, *Thriphala*, Honey, *Vidanga*, *Ajamoda*, *Madhu*, *Saktu* (the powder of popped rice) buttermilk and *Udvartana*, along with oilbaths, etc., are also indicated.

In diseases or untoward symptoms caused by undue *Brimhana* or *Santarpana*, the following powder is recommended. *Thrikatuk*, *Sigru*, *Thriphala*, *Katurohini*, *Brihatee*, *Kantakaari*, *Haridraa*, *Daaruharidraa*, *Paathaa*, *Ativishaa*, *Sthiraa*, *Asafoetida*, *Saaliparni*, *Dhaanyakam*, *Chitrakam*, *Souvarchalavanam*, *Ajaajee*. As many of the above as are available are mixed in equal parts. This powder is to be taken along with equal parts by weight of oil, ghee, and honey mixed with it and also sixteen (16) parts of fried barley powder. This is mixed with water and taken in. Further, daily Physical Exercise (*Vyaayaama Nityāḥ*), taking food only in proper time (when the previous meal is well digested), substituting wheat and barley for rice.—These counteract the symptoms of *Santarpana* and also obesity.

GENERAL REMARKS.

It may be noted that *Utsaadana* is useful in emaciation and *Udvartana* and *Udgharshana* are useful in obesity. Though all these go by the term massage, light *Utsādana* is a Brimhana Karma. *Udvartana* and *Udgharshana* are Langhana Karmas. *Saktu* (flour of popped rice) mixed judiciously with honey, sugar and ghee acts as Brimhana while the same

Saktu-with honey and water is advocated as Langhana. Honey in different combinations is said to act as a Brimhana and also as Langhana. The qualities of various drugs or acts prescribed are to be taken into account in judging the Brimhana or Langhana effect and the substances or operations which increase or decrease those Gunas respectively should be employed in treatment. So, it is necessary to study minutely the various Gunas, such as Laghu, Guru, Teekshna etc, of various drugs, of substances and of acts employed in the treatment. Where such substances and acts could not fit in appropriately, the nearest or most approximate substance, containing the same Gunas, may be employed. For instance, in a state of weakness, where Guru, Rooksha and Seetha qualities predominate in the body, substances which contain Snigdha, Ushna and Laghu qualities alone are to be employed. Thus, if milk is advocated in weakness associated with indigestion, in the absence of a substance which contains Snigdha, Ushna, and Laghu qualities, and if there is too much of the Guru quality in the milk, this Guru quality counteracts the other qualities, and therefore milk (which contains Guru Guna though it contains Snigdha Guna) has to be rejected. If however the qualities of the milk are altered by a Suitable Samskaara, such as the addition of water and boiling it with Sonthe, Pipali or Maricha and adding sugar, the same milk may be used in indigestion.

Even a cold decoction of pepper or Chitraka contains Ushna quality. So, the words 'Ushna' and 'Seetha' should not be taken literally as hot and cold substances but their ultimate action should be considered. So also, the statement that a substance is Rooksha does not mean that the external appearance of the substance is Rooksha, because honey is Rooksha and Ushna, whereas wheat (Godhuma) is Snigdha and Seetha although it is dry. The remote and cumulative effects produced inside the body of the patient and sensations felt by him are to be taken into consideration in order to evaluate the qualities of the substances or acts used in treatment.

CHAPTER IV.

Langhana Treatment.

(Effecting Reduction).

[CONTENTS:—Langhana Treatment - Varieties of Langhana - Persons fit for Sodhana Langhana - Paachana Digestive - Pippasaa Nigraha - Vyayaama and Maruta Treatment - Langhana - Upavaasa - Actual Fasting - Uses of Langhana Treatment - Results of Proper Langhana - Results of Excessive Langhana Treatment - Antidotes for Excessive Langhana].

Langhana is the methods of treatment which confers lightness to the body in however small a degree.

Langhana Substances or Measures.

The drug or the act (exercise etc.,) which is Laghu (light), Ushna (hot), Teekshna, Visada, Rooksha, Khara, Sara, and Kathina, has usually all Langhana property (*Praayah Langhanam Smrutam*). Note the word "usually" for there may be many exceptions and they have to be reckoned with care. (For definition of Gunas— See Ayurveda Siksha— Philosophical Background, by the author Page 446.)

*Langhanan Lághaváya Yat-Vágbhata
Yat Kinchit Lághavakaram Dehe Tat
Langhanam Smritam---Charaka. 22. 8.*

A Brimhana food or Medicine or Vihaara (like sleep etc.) generally has the following Gunas. It is Guru (heavy), Seetha (Cold), Mridu (soft or tender), Snigdha (oily or greasy), Bahula (Plentiful or copious), Sthoola (Gross or bulky), Pichchila (Slimy) and probably also Prayaah, Manda (slow), Sthira (immobile or motionless) and Slakshna (soft and smooth).

Where, as a Langhana food, Medicine or Vihaara (like exercise etc.,) has the following Gunas- Laghu (light), Ushna (hot) Teekshna (Sharp or forcible), Visada (Clear and pure), Rooksha (dry, or parched up), Sookshma (subtle or minute), Khara (Rough), Sara (moving or flowing), and Kathina (Hard or stiff).

These Gunas are to be clearly visualised. Thus, the right kind of sleep is generally Brimhana and good but sleeping in excess promotes excessive Kapha and is unhealthy.

Exercise (Vyaayaama) is Langhana. Easily digestible, light liquid food made of fried wheat and taken mixed with honey is also a form of Langhana. Whereas nourishing and strong food like the soup made of the blesh of wild boan is Brimhana. So, also certain medicines act as Brimhana and others act as Langhana, for example, purgatives are generally Langhana and nutrient enemata are Brimhana. See bellow.

*Siddhá Varáha Niryohe
Yavágooh Brimhanee Matá
Gávedhukánám Bhrishtánám
Karshaneeyá Sa Mákshiká.*

Charaka Sootra. 2. 25.

Varieties of Langhana.

The four kinds of Sodhana, (viz.) (1) Vamana (2) Virechana (3) Niroba and (4) Seersha Virechana (Virechana nasya)- these four and (5) The use of Paachana drugs or foods (digestives), (6) Restraining thirst (abstaining from drinking water), (7) Exposure to Wind, (8) Exposure to the Sunlight, (9) Fasting (Upavaasa), (10) Vyaayaama. —These ten are the varieties of Langhana. The term Langhana is used in two kinds of sense. One has a comprehensive meaning that Langhana includes any treatment that reduces the body. The other sense in which the term Langhana is used means only fasting Upavaasa-Charaka. Sutra 22- 18.

Persons Fit for Sodhana Langhana.

The persons fit for Sodhana Langhana i.e., Vamana etc., the first four, are those in whom there is much accumulation of Kapha, Pitta, and Rakta and profuse outgoing waste matter such as urine, faeces etc., or the persons in whom the vitiation of Vaayu is also mixed up with the other Doshaas (Sansprishta Máruta) or in persons whose body has become stouter or more plumpy and who are strong-such persons are fit for Langhana by the (four kinds) of Samsodhana type.

Charaka- Sutra-22-19.

Paachana - Digestive.

Paachana, another form of Langhana, is suited to those persons whose diseases are of moderate strength (Yeshaam Madhyabalâh R̄igâh) and are caused by Kapha and Pitta (In Vaata, Paachana is not suitable unless the same is attended by Aama Dosha etc.) Hridroga, Vishoochee (Cholera), Alasak (a kind cholera or diarrhoea in which there may be pain with indigestion while there may be no vomiting and evacuation of stools), Fever, V. bandha (constipation), Heaviness, Belching, Hrillaas, (a sort of vomiting sensation) and Anorexia etc. In these cases, Paachana may have to be administered first (Charaka). Paachana means administering a digestive. But, in some cases, where the Dosha is profuse, Paachana may not be effective and Sodhana treatment (like Vamana and Virechana) may have to be used.

Pipaasa Nigraha.

In the above diseases, occurring in persons of feeble strength (Alpabalâ), measures like restraining thirst (Pipaasa nigraha) and fasting (Upavaasa) are useful.

Vyaayaama and Máruta Treatment.

In diseases of moderate strength, exposure to Sun (Aatapa) and exposure to fresh air are useful. It need not be said that in strong people and where the disease is moderate or

feeble, Vyaavama, Aatapa and Maruta are highly recommended (Charaka). The strength of the patient is to be judged by the amount of physical effort the patient employs in performing his own duties or work (*Balam Vyaayaamsaaktyas*, and not by external appearances.

Langhana-Upanava - Actual Fasting.

The Langhana treatment which consists of actual fasting is to be used according to the strength of the patient and not according to the strength of the disease which means the intensity of the disease.

Uses of Langhana Treatment.

These measures (i.e.) (the forms of Langhana as exercise) fasting, administration of digestives etc.) also go by the technical name of Apatarpana and where this word is mentioned in the treatment of any disease, the suitable forms of Langhana should be employed. Generally Langhana treatment is useful in persons with skin diseases in Prameha, in persons, who are Snigdha (by having taken Sneha or using Snigdha substances profusely), who had much Brimhana treatment and generally in the winter season even for the treatment of Vaata Disease. (S're Langhanam Sastam Api Vaata Vikaarinaam). Although the rule in the treatment of Vata diseases is to give Brimhana Chickista, Langhana treatment, may also be given for Vaata diseases in the cold season (Charaka Sutra- 22.-24). Here, it is evident that in cases of Prameha and other diseases persons with much strength only should indulge in Vyaayaam etc., while weak people may resort to judicious massage (Ustaadana etc.,)

Results of Proper Langhana.

When the Langhana treatment is properly executed, the Apana Vaayu passes in the right direction and also the passage of faeces and urine would be proper; lightness of the body results; the chest, belching, throat and

mouth become clear, (Kanthaasya Suddhi), sluggishness and tiresomeness are mitigated; sweat appears; appetite returns; hunger and thirst reappear normally and in addition to the above, the patient does not experience any suffering mentally also (Nirvyadhe cha Antarātmanī). 22- 35.

Results of Excessive Langhana Treatment.

If the Langhana is excessively done, shooting pains in joints (Parva Bedhah), bodily soreness (Angamardana), cough, emaciation of the face (Mukhasoshah), loss of hunger (Kshutpranāsa), loss of appetite (Aruchi), thirst, weakness of vision and hearing (Dourbalyam Srothranethrayach), mental confusion, the passage of Vāta Dosha upwards (Uoorthwavātha - hurried breathing), feeling of darkness, emaciation, loss of strength, and weak digestion (Dehāgu Balanaasascha) may result. A physician should therefore administer Langhana treatment (such as exercise, and fasting etc.) in any ailment (acute or chronic) after duly considering all the above points.

(Charaka-Sutra Chap.-22, V. 37.)

Antidotes for Excessive Langhana.

By excessive or Langhana treatment may also cause many untoward symptoms or diseases. In such a case, meat juice, milk, sugar, fruit juice, ghee, baths, Anuvāsana, Vasti (nutritant enemata), Abhyanga etc., are useful. Such persons should habitually use the above mentioned things for some long time.

CHAPTER V.

Sneha Chikitsa

(Lubrication Treatment).

[CONTENTS:—Sneha Chikitsa - Lubrication Treatment - Varieties of Snehaas - Dose of Snehaas - unfit for Sneha Karma - Diet in Sneha Karma - Good Results of Sneha Paana]

The Sneha Karma and Sweda Karmas are to be normally performed before any purificatory processes (Sodhanas) are undertaken. See below. Rooksha a Karma is the opposite of Snehana. We shall deal with Sneha Karma in this chapter.

Sneha Karma (Sneha Vidhi or Snehana)-which means Lubrication may be internal and external.

Snehana literally means lubrication. It is the first process in treating any disorder by the eliminative methods. According to Ayurveda, it should precede any Sodhana Karma i. e., the process of eliminating the accumulated Doshas from the body. Strictly speaking without performing Sneha Karma and Swedakarma (lubrication and sweating, previously, no emetic, no purgations, and no enemata etc., should be administered. Generally, in the chronic disease, this is the rule. In acute diseases, however, there may be an exception. It is said that Sodhana Karma without Sneha and Sweda treatment may injure the body just as a dry stick (say a bamboo) breaks during the process of bending it, before sufficient lubrication and proper heat are applied to it. Susruta says, that the sap or essential part of man is Sneha and the vital processes chiefly, consist and Sneha they are accomplished by Sneha. Sneha Saarali Ayam Purushah. Pranicha Snehabhooysthah Sneha Sadhyachcha Bhaavanti. Here, Sneha may mean fat or merely moisture because without the necessary moisture, the life processes and even the nutrition of the cells and tissues cannot be effected properly.

Susruta — Chikitsa-Chap. 31.

Varieties of Snehás.

These Snehás (lubricants) are derived from two origins, viz., Sthaavara (vegetables) and Jangama (animal). Sesame or gingeli oil (Thila thailam) is the most important of all Sthaavara or vegetable oils. Cow's ghee is the chief of all Jangama or animal fats. The other two animal fats, next in importance, are Vasa or a kind of animal fat derived from extraction of meat and Majja or bone marrow. These four Snehás may be administered in combinations of two or more in different proportion according to the constitution and habits of individuals. If two Snehás are mixed for use the combination is called Yamaka; combination of three Snehás is termed 'Trivritha' and of four, Snehás is "Maha Snea". Ghee is considered to be the best Snea of all, for it can retain any Gunás transmitted to it from other drugs (by boiling with it).

"Samskárasya Anuvartaná".

Snea generally controls Váta, the chief of the Doshás, (Sarva Eva Snea Vaatam Upaghanti.,) Susruta.

Cow's ghee is especially useful in Vaata and Pitta. It develops Rasadhaatu, Sukra (semen) of ojas (i. e., in their deficiency). It alleviates burning sensation (Nirvaapanam). It is conducive to the development of voice and bodily lustre. It is thus preferable to songsters and orators.

Oil-Gingily especially, is useful in pure Váta; it does not increase Kapha; it increases bodily strength; it is useful for the skin and produces a sort of stability (Sthiragumam); it is useful in diseases of Vaata and to those who suffer from enlargement of glands Naadée (Sinuses), Krimi (worms), and Kapha diseases.

Vasa is useful for those suffering from fracture, or those that are disabled, beaten or those who suffer from injuries, headache or earache; it increases virility (or semen) and it is useful for those who indulge in physical exercise. Majja helps to increase strength, semen, Rasa, Kapha, fat and Medas (Dhátu); it is useful in marasmus and it develops the bones.

The point is that thinkers or those persons who have brain work and sedentary habits need cow's ghee most. Corpulent persons and those suffering from Vāta diseases need Tailam. Labourers or those engaged in hard physical work need Vasa and Majjaa. Thus, these Snehās are needed for persons of different constitutions and according to their habits they have to be prescribed in combinations also.

As regards ghee again, it may be taken un-mixed with other drugs, if Pitta Dosha is predominant; in predominance of Vaata, it is to be taken mixed with Saindhava Lavanam (rock salt); even in predominance of Kapha, ghee may be taken mixed with Trikatu and Yavakshaara (Kevalam Paattike Sarpir Vaatike Lavanaanvitam. Deyam Pahukaphe Chaapi Vyoshakshaara Samaayutam-Susruta). Thus Sneha may be mixed up with other drugs or medicated with them; here, the chief Rasa or taste in the drugs is to be taken into account, and the Sneha (ghee) possesses the qualities of the drugs in addition to its inherent qualities. Such Snehās are termed 'Vichaarana.' The Rasas are six and their various combinations amount to sixty three (63). As all substances possess these 63 Rasa combinations only, Snehās charged with the 63 combinations are termed Vichaaranās. The pure Sneha is termed Achchapaanam (Pure drink) and this is said to be the best of all Snehās. It may be taken by the strong and by those who can endure heavy work and exercise. It is pure Sneha that is to be taken in normal season (i. e.) neither too hot nor too cold (Kaale Naatyushnaseethale, Achchameva pibet-(Susruta - Ch. 21).

In the winter season, the Sneha is to be taken at day time and in Summer at the night time. Again those having predominance of Vaata and Pitta should take it at night only; so also persons with Vaata and Kapha have to take it in day time only.

Dose of Snehās.

As regards the Dose of Sneha (ghee etc.), it is to be fixed according to individuals. The quantity, which digesta

in nine hours is called small dose; that which digests in 12 hours is the medium dose; that which digests in 24 hours is called big dose. The small dose is to be given in slight quantity of Dosha; this dose develops digestion; the medium dose is for Vājeetarana and strength giving and is useful in moderate Dosha; the big dose is to be used in excessive Dosha. The biggest dose is the one which digests in 24 hours without producing untoward symptoms like fatigue, restlessness etc. Such a dose is to be used in leprosy, poisoning (Chronic), insanity, epilepsy—(Susruta Chap. 21.V. 25—28). Initially, the small dose is to be given to any person. Praagevatu Braseeyaseem—Vaaghbata

This Sneha may be taken along with food by delicate, lean, aged and thirsty people and in Summer.

If the person, who has taken Sneha feels thirsty, he should take hot water only. If the dose is excessive (this is felt by salivation, excessive thirst, anorexia, belchings, etc.), he should vomit it by taking hot water only. If the excessive thirst is not alleviated still, his head should be smeared with cold plasters or applications.

Sneha is especially necessary (1 before the performance of Sweda, (2) in cases where Sodhana is to be done, (3) In persons who indulge in alcohol, (4) and excessive sexual intercourse, (5) in sedentary workers, (6) in old people, (7) in children (8) in weak and lean people. It is also desirable for use or by those whose body is Rooksha, whose blood and semen are thin, by persons with Vaata diseases, certain eye diseases like cataract certain forms of Abhishyanda etc., (Vaaghbata, Sutra Chap. 16, 4, 5).

Unfit for Sneha Karma.

Persons with indigestion, acute fever, excessive weakness, anorexia obesity, coma, incoherence, vomitings, thirst, tiresomeness and persons after taking Alcohol, a purgative, enemata, emetics and in inappropriate season, on a complete rainy day when no sun can be seen (Durdinam); of women

who have had abortion or mis-carriage or difficult labour (Apapraspatha - Vāgbhata) and persons suffering from diarrhoea throat discharges, acute poisoning, and Udara Rogas. Such people should not use Sneha at all.

If pure Sneha (Achchapaana) in proper dose, is taken on empty stomach when all the food taken on previous day has been digested, this Sneha is conducive to the eradication of the Doshas (Hyastane Jeerna Evaanne Sneha Achchihah Sudhavē Bābūh - Vāgbhata). This Sneha may be called Sodhana. When the person is hungry and takes Sneha in medium dose, it is Samana Sneha; it is taken along with nutritious materials like meat juice (Mamsa Rasa), alcohol etc., in small dose, it favours nutrition.

Diet in Sneha Karma.

If Sneha is taken before food it generally acts as a curative in diseases pertaining to lower part of the body; the Sneha used along with meals is useful in diseases of thorax and abdomen; Sneha used after food is helpful in diseases of head and neck. Only hot water is to be drunk during the period of digestion of Sneha. If there is any doubt as to its digestion, hot water is to be frequently taken till clear belching, lightness and appetite are noticed. After the completed digestion of Sneha a weak and delicate person should take light food. The food should be easily digestible, hot and in liquid form and it should not cause Kapha. The person should use only hot water for purposes of washing of the body or rinsing his mouth. Sexual intercourse or lustful thoughts, sleep in day time, and wakefulness in the night time are forbidden. He should not stop the Vāgas. If there is frequent urge for stools he should attend to them and on no account he should restrain them. He should avoid physical exertion on that day. He should curb emotions like anger, grief and avoid exposure to cold, Sun, draught, of wind, smoke, dust etc., He should avoid journey, riding, walking, speaking too much, inconvenient posture, inconveniient bed etc. This procedure is to be strictly observed not only during the days of Sneha-Pana but also on the succeeding days. This procedure is

also to be observed not only with regard to Sneha Pâna but also with other methods like Vamana, Virechana, Vasti etc. He should take hot water only and when the Sneha is digested, he should take Phya (a sort of Conjee or rice gruel) on that day. In this manner, the person has to take Sneha on each day for 3 to 7 days. After the end of 7 days, Sneha-Pâna is not necessary as it becomes a habit (Saatmyam).

Becoming Sâtmyam means adjusting oneself with the Prakriti or becoming one with the bodily nature. Three days is the lowest limit for Sneha Pâna (this is for persons of Mridukoshtâ) and seven days is the highest limit (for persons of Kroorakosta or persons with habitual constipation). That is to say, a person has to take one suitable dose of Sneha each day and sustain himself on hot water or Peya for that day and this procedure is to be followed consecutively for three to seven days.

If the person happens to be weak, he may take light food that day, observing all the other precautions, such as avoidance of physical exertion, grief etc.

If the dose is excessive or if the rules are not properly observed, inflammation of some part of the body, piles, sleepiness, itching, skin diseases including leprosy, vomiting, acute pains, tympanitis, vertigo, may result.

In the cases which are the result of improper Sneha Pâna, the following measures such as fasting, restraint of thirst emetics, sweating, Rooksha foods, medicines as Takraarishta (Charaka-Arsas), Vidalâ rice, barley, Gomoothra, Guggulu, and treatment specially suitable for the complications and diseases are to be given.

After finishing Snehapana, the regulations of food, etc., are to be observed for one to three days more; after taking Snigdha, Laghu (light) food, the patient may undergo Swedakarma (Sweating). Such people as are plump or with much Kapha or those whose digestion is irregular (Vishama Agnayah) should not take Sneha first, they should take Rooksha foods and drugs to eradicate Kapha, and then

they should take proper Sneha after which only Sodhana is to be done.

Very weak people who cannot tolerate Snehapana in any form have to take meat juice with a little Sneha or Peya with Sneha, powder of Sesame seeds, Peya of milk, certain preparations containing ghee, curd etc., or with salt. Such form of Sneha are called immediate Snehas. (Sadyah Snehas).

But, in Leprosy, Prameha (diabetes etc.), skin diseases, swelling etc., jaggery, meat or aquatic birds or animals, meat of animals of Annopadesa, Sesame seeds, black-gram, liquor called Sura, curds etc., should not be used (for they aggravate the disease).

As regards Snehas in biggest doses (that are digested only in 24 hours), hot water is to be taken at intervals with Ghrita, Yusha, (extracts of Mudga) etc., with Thaila and Manda (very thin rice congee), with Vasa and Majja or only hot water.

Thus, in a strong man of Kroorakosta a biggest dose of Sneha is to be taken daily with hot water at intervals and this procedure is to be followed consecutively for Seven days. This constitutes one, course of Sneha Karmaas for that patient.

Good Results of Sneha Paana.

If Sneha is properly administered the following good results will be observed.

The skin will be shiny, constipation is cured, and digestion is good. The limbs will be glasy. There is a feeling of lightness of body, appearance of Sneha in stools. There is at that time heaviness and a dislike for Sneha (oily preparations).

A person should take Vamana (emetic) two days after Snehapana and he should take a purgative after an interval of 3 days after Sneha Paana. Liquid (Snigdha), warm and nutritious food is to be taken in the interval between Snehapana and Vamana or Virechana.

CHAPTER VI.

Rookshana Karma

[CONTENTS:— Rookshna Karma - Definition of Rookshana - Substances conducive to Rookshana - Persons fit for Rookshana Karma - Persons fit for Rookshana - Symptoms of Proper and Improper Rookshana - Sneha Sweda and Rooksha Sweda Karma - Snigdha and Rooksha Vasti - Snigdha and Rooksha Virechana - Snigdha and Rooksha Vamana - Snigdha and Rooksha Vamana - Snigdha and Rooksha Nasya - General Remarks].

(Drying Operation)

A Rookshana Karma is the opposite of Sneha Karma. This is to deprive the body of the excess of oil. It also sometimes means the removal of the excess of any fluid (the watery contents) of the body.

Definition of Rookshana.

A Rookshana substance is defined as follows:—

*Rookshanam Laghu Kharam
Teekshna Mushnam Sthiram Apichchilam
Pradyasah Kathinam Chaiva
Yadravyam Taddhi Rooksdhanam.*

(Charaka—Sutra—22—14)

That substance is called Rookshanam, which is dry, (Rooksha), Laghu (light), Khar (Rough), Teekshnam (Keen), Ushnam (hot), Sthiram (steady—not slippery) and Apichhalam (not ticky).

Probably, it is also hard. A Snehana substance is the opposite of the above. It is liquid, subtle, quickly spreading (Saram), oily (Snigdham), slippery (Pichchilam), heavy (Guru) or cold (Seetalam). It is probably slow (Mandam—not keen) and soft (Mridu).

Substances conducive to Rookshana.

Habitual use of substances which are hot, pungent and astringent, excess as in sexual life, the use of mustard, and of oil cake made of gingely seeds from which all oil is removed; of butter milk from which all butter is removed, of honey, wines etc., where substances are free from fat. These check the tendency to fat formation in the body.

Persons fit for Rookshana Karma.

It should be noted that not only the increase of fat content but also the increase of moisture (Kleda) and softness (Maandyā) and liquification (Vishyanda) are included in Sneha Karma. Rookshana on the other hand, means not only lessening of the fat content but also drying up the watery content and making the part harder and more solid.

*Roukshyam, Kharatwam Vaisadyam
Yat Kuryat Tadhi Rookshanam
Snehām Sneha Vishyanda
Mārdava Kleda Kārakam.*

(Charaka—Sutra—22—V. 10)

Persons fit for Rookshana.

Persons suffering from diseases in which there is excess of discharge, in which the Doshaas are very predominant, in diseases which are located in Marma Sthaanaas (vital parts) and persons suffering from diseases, such as, Oorustambha, in which Kapha and Aama are predominant. Prameha in which Kapha is the chief Dosha may also be fit for Rookshana Karma—Sutra—22—30.

Symptoms of Proper and Improper Rookshana.

The signs and symptoms of proper and improper Rookshana are respectively those of proper and improper Lankhana. In other words, just as Lankhana reduces the fatty and watery contents of the body, so also Rookshana

reduces the fat and moisture in the tissues. Therefore the Signs and symptoms of over doing the Rookshana, Chikitsha resemble those of Lankhana Chikitsha. As in the case of the other five operations, the signs and symptoms of proper Rookshana treatment are the feeling of relief that the patient experiences. If the operation is not performed satisfactorily the Doshaas may be disturbed and instead of relieving the symptoms, the treatment may make the disease worse.

Sneha Sweda and Rookshana Sweda Karmas.

Sweda Karma may be lubricatory or dry. Exposure to the Sun or hot air and fomentation with hot sand are examples of Rooksha Sweda. Sweating by the application of a steam bath or after anointing with oil even with hot air is an example of Snigdha Sweda. In diseases in which Kapha is predominant as in Prameha, Rooksha Sweda may be advocated. In Vaata, diseases where there is pain or dryness, Snigdha Sweda is to be recommended. This makes all the difference in the cure of the disease or in making the disease worse than before.—See. P-28-Principles of Diagnosis by the author.

Snigdha and Rooksha Vasti.

Enemas with oily substances are Snigdha Vastis and Enemas with decoctions not containing oil are Rooksha Vastis.

Some of the Snigdha Vastis are used for Samana or soothing purposes and others for Brimhana or nutritive purposes but Rooksha Vastis are Sodhana (cleaning) and Langhana (reducing) generally.

Snigdha and Rookshana Virechana.

Milk freely taken is an example of Snigdha Virechana. Lehyams in which ghee enters in a large measure such as Thriyvrutti Lehyam are partly nutritive and partly laxative. They are called Mrudu Rechana. Medicated ghees may be given for Sodhana and Samana purposes. On the other

hand Danti and Sonthi are Teekshana Rechana. They are more Sodhana and Rooksha.

Snigdha and Rooksha Vamana.

In pregnancy, violent vomiting and purging are prohibited. But, when it becomes necessary (Aatyayika conditions). Snigdha Vamana and Rechana are indicated. Milk and Yastimadhu are recommended in such cases to induce Vamana — belong to Rooksha Vamana. Copper Sulphate etc.

Snigdha and Rooksha Nasya.

Sonthi, Maricha, etc. administered as fine powder into the nose are examples of Rooksha Nasya — Oil such as Chandanadi dropped into the nose is an example of Snigdha Nasya.

In this manner, we have to judge the Vaata, Pitta and Kapha predominance and adopt the Snigdha or Rooksha treatment suitable to the delicate conditions in which the variations exist in each disease and in its different stages considering the time, the locality of the body where disease exists and the season of the year and the time of the day and night.

General Remarks.

These subtle differences are not observed in allopathy. For instance, in the case of dry eczema, if instead of applying soothing oily preparation, we use Rooksha and irritating substance, the disease instead of being alleviated, become worse and if the physician persists in it, the more grave the disease becomes. If once, the line of treatment is changed, the result will be surprisingly beneficial. Similarly in a case of Paralytic or a shrinking limb with burning sensation, dryness and pain, Vaatahara treatment with soothing oils effect a miraculous cure where other treatments fail.

It is therefore said that a physician should know the six operations of Brimhana, Langhana, Snehana, Rookshana, Swedana and Sthambhana in a very intimate manner.

CHAPTER VII.

Sweda Karma.

(Sweating Treatment.)

[CONTENTS—Sweda Karma - Varieties of Sweda Karma - Thirteen Forms of Sweda Karma - Sankara Sweda - Prasara Sweda - Naadee Sweda is the steam Bath - Par sheka Sweda - Avagaaha Sweda - Jantaaka Sweda - Asmaghana Sweda - Karsoo Sweda - Kutee Sweda - Bhoo Sweda - Kumbhika Sweda - Koopa Sweda - Holaasha Sweda - Upanaaha Sweda - Susruta's classification of Sweda Karma - Usefulness of Various Swedakarma's in various Doshaas - Niraagni Sweda Karma - Delicate Parts - Dangers of excess of Sweda Karma - Diseases Where Sweda Karma is useful - Conditions Where Sweda Karma is forbidden - Time and place of Sweda Karma - Importance of Sweda and Saéha in chronic Diseases].

Sweda Karma may be defined as the act of a part or whole of the body.

The perspiration may or may not be visible outwards. Visible perspiration, usually occurs under hot airbaths, vapour baths etc. While invisible perspiration usually occurs under cover of certain plasters, poultices and blankets and in a room from which the draught of air is excluded (Nivaata). Sweda Karma is enjoined in certain Vaata or Kapha or Vaata Kapha types of a disease. It is not recommended in the excitement of Pitta.

Varieties of Sweda Karma.

Sweda Karma is two fold, (1) Snigdha Sweda and (2) Rooksha Sweda.

Fomentations, with heated ghee, or oily substances, and Vapour baths containing moisture are examples of Snigdha Sweda. Fomentations with heated sand, brick

powder or husks of cereals, hot air baths, Sunbath etc., are instances of Rooksha (dry) Sweda. In Vaata type of diseases usually Snigdha Sweda is required while in Kapha types of diseases, Rooksha Sweda is necessary— As an example of an exception to the above rule, Snigdha Sweda is required in disorders that result from vitiated Kapha only when it affects the Pakwaasaya (the seat of Vaata), while Rooksha Sweda is required when vitiated Vaata is lodged in the Aaraasaya (the seat of Kapha). Since Vata possesses qualities of Rooksha, Seeta, Khara etc. Snigdha Sweda which has the opposite qualities of Ushna and Mrudu is usually needed. Similarly, Rooksha Sweda which confers Rooksha Guna (dryness or non-oiliness), Ushna Guna (heat), Teekshna Guna (opposite of Manda Guna (or sluggishness), Laghu Guna (lightness) is useful in Kapha vitiation which exhibits Snigdha (oily), Seetha (cold), Manda (sluggish or slow), Guru (heavy) Gunas (qualities). There are twenty Gunas, in all, mentioned in Ayurveda relating to any Dosha, or disease, or to the food or the conduct. For example:—sleep induces Snigdha Guna; Vyayama induces Laghu Guna and so on. Similarly, Drugs (time morning, midday, evening and night) and different seasons have all their influence on Sweda Karma.

This knowledge is most essential in determining suitable treatment in Ayurveda; the rationale or the genius of Aayurvedic treatment can never be appreciated without a knowledge of those details of the properties of the Doshas. It should be remembered that similar Gunas (or like-Gunas) or qualities increase with addition to each others, while dissimilar Gunas antagonise or annihilate each other when they are brought into contact. This is a simple, natural law which is applied in Ayurvedic treatment. When icy cold water and hot water are mixed together warm water is the result, the degree of temperature varying according to intensity of heat and coldness mixed together. In the same way Rooksha Guna, in the body decreases when Snigdha Guna comes into contact with it through any agent (food, medicine or conduct). The phenomena of the body as of the world, increase when similar phenomena are added to them.

and decrease or dwindle when dissimilar phenomena are added to them. When these phenomena which depend upon the Dravya (substances), Guna (quality) and Karma (action) exist in the living body in a harmonious combination, that state of the body is called health. The lack of this harmony is ill-health or disease. The object of the physician is to understand carefully and vividly the various phenomena which cause ill health and to correct them by proper applications of similar or dissimilar phenomena in a natural or convenient way. The three most important categories on which these natural phenomena depend are Dravya (substance) Guna (quality) and Kriya (action). These three should be adjusted harmoniously to the environments of the human being.

Thus, in Vata diseases which are usually exhibited by Rooksha, Seetha, Kharā (rough) and Laghu Gunas (qualities), Snigdha Sweda which induces Snigdha (opposite of Rooksha), Ushna (opposite of Seetha) and Mridu (opposite of Kharā) qualities in the body naturally and which tends to stop or correct the diseased process (of Vata) should be adopted. If the process of disease is an obstinate one or one which is an aggregate of its qualities in an intense degree, the operation may have to be repeated a number of times until the desired effect is produced. This principle of suitable application of unlike Dravyas Gunas and Actions in diseases, so as to get rid of the diseases is to be understood with regard to every Dosha, or Doshas, their various combinations and the natural build of the body, the Prakriti: Saatmya. Satwa, Kaala, Bala etc., and this is the crux of Aayurvedic treatment.

In combinations of Vaata and Kapha both Snigdha and Rooksha Swedas may have to be done, or one, or one may be followed by another or repeatedly according to the peculiar combinations of the Doshas and the locality of the disease.

A simple bath with the hot decoction of (Blackgram), Tila (Sesame seeds) etc., is an instance of Snigdha Sweda.

Sits-bath, douches (Parisheka) with hot fluids, plasters; poultices etc, are included under the term Sweda Karma. Hence, by mere mention of Sweda Karma any indiscriminate fomentation or application should not be done.

Sweda Karma is of three kinds:—(1) Mridu (mild), (2) Madhya (moderate) and (3) Teekshna (Intense). These are used according to the strength of the patient, or location of the disease, or season or intensity of the disease and age etc.

Sweda karma is again of two kinds, namely (1) Ekaanga Sweda or pertaining to a part of the body or a limb, (2) Sarvanga Sweda or pertaining to the whole body. Thus, a poultice or plaster of fomentation to a particular part of body is an instance of Ekaanga Sweda. While, hot air bath and vapour bath etc, which are applied to the whole body are instances of Sarvaangasweda. The point is that in certain diseases such as localised Vaata diseases, Ekaanga Sweda (Sweda applied locally) usually suffices, while, in certain general diseases such as Jwara, certain chronic diseases, and very obstinate Vata disease processes and when any of the purificatory (Sodhana) operations like Vamana, Virechana, Nirooha-Vasti etc., are undertaken, Sarvaanga Sweda (Sweda applied to the whole body) is necessary. In certain Vaata diseases both may be necessary.

13 Forms of Swedakarma.

Charaka has mentioned 13 kinds of Sweda Karma. They are:—(1) Sankara Sweda, (2) Prastara Sweda, (3) Nidoe Sweda, (4) Parisheka Sweda (5) Avagaaha Sweda, (6) Jentaka Sweda, (7) Asmaghana Sweda, (8) Karshoo Sweda, (9) Kutee Sweda, (10) Bhoo Sweda, (11) Kumbhika Sweda, (12) Koopa Sweda, and (13) Holaaka Sweda.

(1) Sankara Sweda.

This is also called Pinda Sweda. Gingelly seeds (Tila), Blackgram (Maasha), Horsegram (Kuluththa) or such other substances are well crushed, mixed with sour (Amla) substances or meat juice and boiled and mixed with ghee or oil;

rice boiled along with milk or boiled with water and made into very thick jelly (Canjee) or boiled meat; any of these is usually put in a cloth when the substances is hot and made into a bundle and fomentations are applied with the bundle to the whole body or to a part. (after smearing the part with oil. This is called Sankara Sweda or Pinda Sweda.

(2) Prastara Sweda.

Empty grains or husks of paddy, bran of pulses should be well heated and spread on the floor. On these hot substances a thin mat (preferably made of Kusa grass) or fresh Eranda leaves or Arka leaves are to be spread, and on this the patient lies down. When the patient has his body smeared with oil previously and lies on the mat or leaves thus spread, a thin cloth is spread over the patient's body and extra heated husks are to be put this cloth, so that patient is well enough covered with heated husks all over (except of course the face). Various hot thick gruels, boiled pulses (the Naasha etc.) may be substituted for husks.

(3) Naadee Sweda - Steam bath.

Instead of mere water, steam arising from decoctions of various Vaatahara leaves, fruits and meat mixed with milk or cow's urine, salt and certain sour substances (Kaani ka etc.) are also advocated for their medicinal effect. The selection of these ingredients for the decoctions should be made by the proper evolution of their Guna's to suit the disease. Any apparatus to conduct the steam properly and in sufficient quantity may be used. The patient is advised to sit or lie down with his body wrapped in a thick blanket and the steam should be made to come into contact with the whole body. The steam arising from various decoctions is necessary and mere steam obtained from boiling water is not so very useful although it also causes sweating. It need not be said, that the patient should be smeared with a Vaatahara Thaillam before the application of this Sweda.

(4) Parisheka Sweda.

Decoctions are to be made of Vaatahara or Vaata-kaphahara drugs according to the Doshas prevalent in the patient. The patient is to sit with his body smeared with Vaatahara oil and wrapped up in a thin cloth and then the decoctions are to be poured or sprinkled over him when they are tolerably hot or they may be adjusted so as to pass through shower bath apparatus.

(5) Avagaaha Sweda.

The patient should sit in a tub filled with a tolerably hot, Vaatahara or Kaphahara decoction or other material like oil, milk etc., after smearing his body with Vaatahara oil. This is a plunge bath.

(6) Jentaaka Sweda.

A compact shed with windows is to be constructed in an even place near a tank. In the middle of the shed, there should be an elevated (raised) area with a bed on it and the way from it to the exit (door) should also be raised to the same level. Fuel, preferably of Khadira or Aswakarna tree is to be burnt in the shed, care being taken that the elevated spot with the bed and the way to the exit does not come into contact with the fire. When all the firewood is burnt and all smoke has gone out through the windows, the windows are closed. The patient whose body is smeared with Vaatahara oil and who is wrapped in a thin cloth then enters into the shed, carefully through the gate and along the elevated path-way and lies on the bed for a while. When his body is thoroughly sweated and when he thinks that he cannot bear the sweating any longer he carefully comes out by the elevated passage (for there is fire on either side of the raised area). He should not wash his eyes, or his face or any part of the body suddenly with cold water, nor should he expose himself to the cold draught suddenly. He should wait wrapped in warm cloth for sometime (i.e.) till he feels normal. He then takes a comfortable hot water bath.

(7) Asmaghana Sweda.

A big, flat stone slab enough to hold a person in the lying posture is to be heated with Vatahara fuel having being burnt on it. When the fuel is burnt well, the fire and ashes are all taken off and a silk cloth or blanket or some fresh Vatahara leaves such as Eranda or Arka are to be spread over it. The patient, having smeared his body with Vatahara oil, is to lie on that state and cover his body with a silk cloth or blanket or some skins till he sweats profusely. He remains there until the desired period. This is called Asmaghana Sweda.

(8) Karshoo Sweda.

Somewhat deep pit is to be dug in an even ground and the pit is filled with live charcoal (fire). A Cot is to be arranged over the pit and the patient, after smearing his body with Vatahara oil lies on the cot thus provided and he covers himself in a cloth. He should lie on that cot or bed till he sweats to the desired extent. This is called Karshoo Sweda. In, Karshoo Sweda, the pit may have a narrow opening but it may be wide inside.

(9) Kutee Sweda.

A cot is to be placed in a compact chamber with thick walls. The walls should be smeared with pastes of Kusbtam, Tagara, Agaru, Sataawari etc., i.e., volatile or fragrant substances useful for Upanaha Sweda. Fire pans containing smokeless fire have to be placed around the cot, while the patient lies on the cot with his body smeared with Vatahara oil and covered with a thick cloth. As this Sweda is done in a Kutee or shed, it is called Kutee Sweda.

(10) Bhoo Sweda.

In a strip of land spacious enough for a person to lie over is dug out into a shallow pit, Khadira wood or some

other suitable fuel is burnt for a while and the fire is quenched with Dhaanyāmla or milk or water and the charcoal is taken off and the pit is cleared out. Spreading Vaatahara leaves (Eranda or Arka) in the pit, the patient is to lie down on those leaves with his body previously smeared with Vaatahara oil and then covered with a blanket.

(11) Kumbhika Sweda.

A big kettle is to be buried in a p.t. so that its mouth is open and is on the level with the surface of the ground. Vaatahara decoctions are to be poured and well - heated stones, metal pieces etc., are to be gently dropped in the kettle. Quickly arranging a seat or bed on the kettle, the patient should sit or lie on it having been previously smeared with oil and then covered with a blanket. The steam arising out of the kettle through the seat or bed, comes into contact with the patient and thus, he undergoes Kumbhee Sweda or Kumbhika Sweda.

(12) Koopa Sweda.

A pit, fairly deep like a well is to be dug on an even ground which is free from winds and in it cowdung cakes, or dried dung of horse, elephant, donkey or camel are burnt and when it is devoid of smoke, a cot with a suitable bed is to be arranged over the pit covering it completely. The patient smeared with Vaatahara oil, lies down on the bed covered with a cloth or blanket till he sweats. As the pit looks like a Koopa (well), it is called Koopasweda.

(13) Holaaka Sweda.

On an even ground, cow-dung cakes or the dried dung etc., should be placed. The space thus occupied by dried dung should be according to the length and breadth to be placed over it. After the dried dung is well and is devoid of smoke a cot is to be placed over the The patient should lie on the cot after the usual

smearing of Vaatahara oil covering himself with a thick cloth or a blanket. This is called Holaaka Sweda. There is no pit here. The fuel is heaped up on the ground on which a cot is placed in a comfortable manner.

(14) Upanaaha Sweda. *

Upanaaha Sweda is the process of poulticing or plastering or applying pastes (boiled or unboiled and cold or warm) upon the skin. Yeast (Kinwa) butter milk or fermented acids are generally used in preparing these poultices. Fragrant and disinfectant substances are also used. The following substances are useful for Upanaaha Sweda. Wheat flour, Barley flour, mixed with sour substances like buttermilk, the thick part of liquor (Yeast Suraabeeja) or Khanjika and some amount of salts and oils (mustard oil etc). These are well mixed and may be boiled and when the mixture becomes warm it is to be applied next to the skin and is covered with a silk cloth or a skin or a piece of blanket is wrapped round it and tied. Similarly, any Kalka (Pulp) of Vaatahara drugs mixed with buttermilk or Khanjika and salt and boiled and may be applied when it is pleasantly warm (Sukhoshnaih). The ingredients of Kakolyadi Gana (Susruta), Eladigana, and Surasadi Gana may be used in the above manner mixed with salt etc. Mustard paste, paste of Tila (Sesamum), seeds or Atasee (Linseed poultice) prepared in the above manner or thick gruels of various combinations such as, milk and rice etc, may be applied and a thin or thick cloth is covered over it and tied. A variety of Upanaaha Sweda called 'Alvana' is advocated for frequent application in Vaata diseases. It is prepared as follows: The flesh of birds and animals of Anoopa Desa (damp country) and aquatic animals is well crushed and mixed with various oils and salt and is boiled and applied when it is pleasantly warm. Saarangadbara advocates the use of Mahasalyava, which contains many more ingredients than the Saalvana and this is advocated in many Vaata diseases. Various poultices cold and warm are forms of Upanaaha Sweda.

* Upanaaha is described in Charaka in addition to the 13 Sweda Karmaas.

Upanaaha Sweda is usually Vaatahara; but it may be used also in Kapha associated with Vaata especially with Surasaadigana; or it may be used in Vaata associated with Pitta also along with Padmakaadigana. In all cases, the pastes are tightly or compactly tied with skins or pieces of blankets or thick cloth etc., otherwise mere application of pastes may be termed as Pradeha or Aalepa etc. and not Upanaaha. The substance applied in the night, should be removed the next morning and another should be applied in the morning. This is to be removed by the night except in very cold seasons when the interval may be prolonged. Upanaaha may be applied even at the intervals of 3 or 4 hours so that the heat of the poultice may be kept up. The word Upanaaha is derived from the verbal root which means bandaging (Nahaa Bandhana in Sanskrit).

Susruta's Classification of Sweda Karmas.

Susruta and others (Vaaghbhata and Saarangadhara) also have included all these Swedakarmas (above said) into four main categories, namely, Taapasweda, Ooshmasweda, Upanaha Sweda and Drava Sweda. Thus Jantaka Sweda, Karshoo Sweda, Kutee Sweda and Holaaka Sweda are included in the term Taapa Sweda. Sankara Sweda, Prasthara Sweda, Asmaghana Sweda, Kumibhee Sweda and Bhoo Sweda are included in the term of Ooshma Sweda. Upanaaha Sweda is treated as a separate entity by itself. Parisheka Sweda and Avagaah Sweda are included under Drava Sweda.

(Susruta-Chikitsa Chap. 32-Dalhana).

Usefulness of Various Swedakarmas in various Doshas.

Usually Taapa Sweda and Ooshma Sweda are useful in counteracting Kapha; Upanaaha Sweda usually checks Vata; Drava Sweda is useful in Kapha or Vaata when it is mixed with Pitta.

(Susruta).

Niragni Sweda Karma (Sweating without fire).

Apart from the above processes, there are other natural Swedakarmas, which are especially indicated in persons with Vaata combined with Medas or Kapha. They are, (1): sitting in a closed room which is free from draughts (Nivataa); Sunbath, wrapping oneself with heavy blankets, wrestling, walking long distances. Physical exercise carrying weights and inducing an emotion of extreme anger. These processes also cause sweating to some extent.

Delicate Parts.

The heart region (Hridaya), testes, and eyes should receive a very low degree of Swedakarma or it should not be applied to them at all. Groins and lower abdomen should receive moderate Sweda. Delicate parts such as eyes and heart region should be covered with betel leaves or wheat paste or some good heat protector should be applied to them, least the heat should cause injury to such parts. The rest of the body may be subjected to a more powerful Swedakarma according to the necessity. The Sweda Karma should be stopped when the chill or pain or rigidity (Sthambhana) or heaviness ceases to exist either in the side of the body or in the limb effected by the disease.

Dangers of excess of Sweda Karma.

Vitiation of Pitta (Pitta Prakopa), loss of consciousness, langour (exhaustion) of the body, thirst, burning sensation over the whole body, excessive weakness etc., pains in the joints (Sandhi Peedaa), a sort of pimples or blisters (Spotah), vertigo, and vitiation of Rakta may result from excessive application of Sweda Karma. Cool measures, a cool house and applications and all measures advocated for people in summer season, may be administered as an antidotes (Susruta Chikitsa-Ch. 32 V. 24).

Diseases where Swedakarma is Useful.

Corryza (Pratyisyaaya), cough (Kaasa), Hikka (hiccough), hard breathing (Swasa), feeling of heaviness of the body, Earache, pain in the neck, headache, derangement of voice, constricting sensation in the throat (Gulagonda - goutre), facial palsy (Ardita), Paralysis of a limb (Ekaanga Vaata), Paralysis of several limbs, Haemoplegia, Vaata disorders which cause crookedness or deformities of the body, distention of abdomen, retention of Malas, such as stools, urine etc. (Vibandha), affection of Sukra by the Doshas, dpiasthatomans (Bahiraaayaana), sensation of constriction or rigidity in sides (of the chest), or back, or loins or lower abdomen, Sciatica (Griddhrasee), Dysuria (Mootra Krishchra), swelling of testes, bodily soreness (Augamarda), rigidity and pain of feet or knees or thighs or calves, inflammation or swellings (Swayadhu), deformities of hands or feet (Khali), shaking or shivering, Vaatakantaku (pain in the heel), contraction or shrinking of limbs (Samgraha), relaxation or dilation or bending of limbs (Aayaama), Pain, stiffness (Stambha), heaviness (Gourava), frigidity (Supti) of any part or disorder that pertain to the whole body (system) call for the application of Swedakarma (Charaka-Sutra-Chapter 14. V. 20-24).

Conditions where Swedakarma is forbidden

Persons addicted to alcohol, Pregnant women, persons suffering from Raktapitta, Pitta diseases, diarrhea, excessive dryness of Dhaatus (Rooksha), Prameha diseases (Severe types of Diabetes and the like), Proctitis (Vidaghbradhma), Prolapsus Ani (Brashtabradhma), diseases due to poisoning or alcohol, Exhaustion, unconsciousness, Obesity, Pitta Pramehas, Thirsty or hungry people, Persons affected by intense anger or sorrow or suffering from Jaundice, Udara diseases, injuries, Vaatarakta, debilitated persons, persons very much emaciated, or persons in whom Ojas is very much reduced, or suffering from Timira disease (cataract diminishing vision etc) should not undergo Swedakarma. (Charaka-Sutra 14-16). Susruta says further that Swedakarma should

not be administered in Paanduroga (Anaemia), Consumption (Kshaya), Indigestion (Ajeerna, Vomiting (Chandyarti), or a person who has already been under alcohol (Peetamadya).

Time and Place of Swedakarma.

All the Swedakarmas have to be done for a person whose last meal has been well digested, and in a place which is free from draughts of wind. Invariably (except in cases of Navajwara etc., where it is explicitly forbidden), the patient's body should be smeared with medicated oil or some Snehās; his eyes etc., should be protected by covering them with lotus leaves etc. So also, the heart - region should be kept cool by the application of cool substances.

After proper application of Swedakarma, the person's body should be well rubbed (Vimriditam) and massaged and then he should take a comfortable hot water bath. He should be properly covered with good clothes and sit or lie down in a comfortable place, which is free from draught of wind, for some time. Afterwards, he should take a good meal which is Snigdha, Ushna etc., but not Kaphakara. On that day, he should observe the conduct (Aachara) as advocated for Snehakarma (such as Brahmacharya etc.,).

Sweda Karma should also be done for a person in whom Nasya Karma or Vasti' karma is to be done. Any persons, who have to be get rid of the Doshās by Sodhana Karma (Sodhaneeyaah) should receive Swedakarma.

Yesaam Nasyam Tidhaatavyam

Vasti'chaiva hi Dehinam

Sodhaneeyaascha Ye kachit

Poorvam Swedyaaastu te matanh.

(Susruta Chi. Ch, 32. V. 17.)

When Salya (foreign matter) is extracted or after proper or difficult labour even without complications, Sweda - Karma is to be performed. Swedakarma is to be performed before and after the surgery of Bhaganlhaa

fistula in ano), Arsas (Piles) and Caledius (Asmarae).
Susruta Chi. Chap. 32, V. 19.

Similarly, Swedakarma should never be done unless his body is comfortably lubricated (smeared) with oil or unless his body has become Snigdha (oily) with a proper previous application of Sneha through Sneha Karma or his food.

A dry stick without proper lubrication breaks, when more fire (heat) is applied and forcibly bent. So also the body breaks if heat is applied without proper lubrication (Susruta-Chikitsa-Oh 32. V. 20.)

Importance of Sweda and Sneha in Chronic Diseases.

In health, the three Dhaatus namely, Vata, Pitta and Kapha have their abode in the Koshta. Vata exists principally in Pakwaasaya below the naval; Pitta in the Naabhi (in the centre), and Kapha in Uras (above the centre). These Dhaatus are called Doshas when they are abnormally accumulated (Vridhhaah) or shrunken (Ksheenaah) or vitiated (Prakupitaah). The vitiated Doshas may cause certain diseases even in the Koshta the alimentary tract. Sometimes these Doshas may extend into other regions, such as, Sakhás or Marmasthi Sandhees. Sakhá is the technical term for Rakta Dhátu, Maamsaadhátu, Medodhátu, Asthidhátu, Majjaadhátu, Sakradhátu and Twak (Here the use of the term Twak is used to denote the Rasa Dhaatu, which is situated in the region of Twak. This is also recognised as a Sakhá.

Then there are the Asthi Sandhees or joints of bones and Marmas (vital junctions). The Doshas after being vitiated may be located anywhere in these three regions. These three regions are therefore called three main paths through which the Doshas travel and they may cause diseases by being obstructed in their circulation. All diseases (acute or chronic) are said to be located in these three different bases, which are called Rogamaargas.

A disease having Koshta as its base may be easily eradicated. The same diseases if located in the Saakhaas takes a longer time to be cured and is cured with much difficulty. A disease with its base in Marmas or Asthi sandhees takes a still longer time or may not be completely cured. In any case, the radical cure depends upon the Doshas or Doshas coming to the Koshta from the Saakhaas or Marmasti Sandhees. They should be brought so as to be easily eliminated from there. For instance, in fever caused by Doshas which have as the base, Koshta is easily curable. A fever, with Doshaas having their base in the Saakhaas (such as Malaria; septicæmia) is difficult to cure. A fever with the Doshaas having their base in Marinas or Asthi Sandhees (such as in malignant endocarditis, or fever occurring in tuberculosis etc.) is very difficult to cure or it sometimes becomes incurable. Thus, when the Doshas are vitiated and when they extend to Saakhis, or Asthisandhees from Koshta they may become lodged or set stuck up in various Dhaatus causing various diseases, if their progress is not checked in the first three Kriyaakaalas of Samchaya-Prakopa and Prasara. If the Srotasses are clear, the Doshas may come back to the Koshta from the Saakhaas. This may not occur of its own accord. Swedakarma preceded by Sneha Karma causes these Doshas which are stuck up in the Srotasses to recede back into the Koshta. Vyaayaama and Apatarpana etc, may also cause their return to the Koshta to some extent. But, Swedakarma is the most potent of all the methods as it can melt any small amount of Dosha stuck up even in any of the minute Srotasses. Thus, Swedakarma, (preceded by Snehakarma without which it may even be harmful) causes Sortassodhana i. e., the purification of Srotasses and causes any of the Doshas remaining in the Srotasses of the Saakhaas to recede back into the Koshta, when elimination of the Doshas by Niroohavasti or Vamana or Virechana or Nasya makes the task of treatment less complex.

*Snehaklinnaah Dhaa'u Samsthaascha Doshaah
Swastharaanasthaa Ye ch maargeshiv'ernath
Praaptaah Koshtam Yuanti Deraat Aseshant.*

Susruta Chi. Ch. 22. V. 21.

For further details of Doshas in Saakhaas, Marmasthi Sandhees and Koshta, See Pathology— Vol. IV - Section II, Chap. 12.

It is emphatically stated in Ayurveda that without previous Abhyasa (practice or repeated administration as deemed necessary) of Sneha Karma and Swedakarma, Samsodhana Karma i. e. Vamana or Virechana) or Niroohavasti or Nasayakarma also called Seersha Virechana should not be done.

Sneha Swedaan Anabhyasya

Yastu Samsodhanam Pibet

Daari Sushkamivaaanam

Dehaastaasya Vaseeryate

Susruta Chi. Ch. 23 V 45.

If a man takes Samsodhana treatment without the previous administration of Swedakarma and Snehakarma his body perishes just like a dry stick, which breaks down when it is bent without proper lubrication and heating.

Sneha Swelapracchalaataah

Rasaih Snigdhaaih udeeritaah

Doshaah Koshtaanugataah Jantok

Sukhaa kartum Visodhanaih.

Ibid — V. 46.

If the Doshas are moved from their places (stuck up in their bases and thereby causing disease) by Sneha and Swedakarmas and if they are propelled by the administration of Snigdha Rasas, they come to the Koshta (from Saakhaas) form which, it is easy to drive them out (Sukhaah Hartum) by Sodhana Karmas (Visodhanaih). Hence Sneha and Swedakarma occupy a very important role in the Aayurvedic Treatment.

CHAPTER VIII.

Vamana Karma.

(TREATMENT BY EMETICS.)

[CONTENTS:- Vamana Karma - A wise physician should devise his own Treatment - Emetic and purgatives by mere smell - Definition - Unfit for Emetics - Differences between administration of Emetic and Vamana Karma - The necessity for Sneha and Sweda Karanas - Procedure - Selection of the Emetic Drugs advocated for Vamana Karma - Emetic to be unpleasant and Purgatives Pleasant - How does the emetic Act - Excessive use of Emetic - Aycga - Insufficiency of Dose of Emetic - Dhoomapana after Emetic - Det after Emetic - Diseases fit for Vamana Karma - Diseases unfit for Vamana Karma - Emetic in Rasaayana Treatment - Vamana Treatment now out of fashion.]

A Wise Physician should devise
his own Treatment.

Only the Principles of Pancha Karma Treatment are broadly enunciated below. A wise physician should think, argue and devise for himself his own line of Treatment and the particular recipes suitable for the constitution of the patient in relation to Desa, Time, Habits and Strength etc.

Avastha Desa Kaala Balam Pratee
Charaka Siddhi. 2-25-27.

Charaka gives recipes for 600 emetics and purgatives merely as samples. But, he says that this does not at all exhaust the list. The physician by his own intellect should multiply the recipes to thousands and even to a crore.

Emetics and Purgatives by mere Smell.

Charaka gives recipes for causing vomiting by merely smelling a flower like lotus impregnated with the fine dust of the lather rib gourd.

'Dhanmaargivaa-Kalpa-4-10

Ghaurava Vamet Sukhium Vamet

Similarly a purgative is prescribed out of the milk of Sudha - a kind of Euphorbia - which is dusted on a flower-garden or a hand kerchief and which easily causes the required number of motions only by its fine fragrance.

Definition.

Vamana or administration of emetics is one of the series of Pancha Karmas. This is a Sodhana Karma or purifying operation with regard to Kapha Dosha. The aims and objects of administration of Vamana Karma are different from and more comprehensive than those of the administration of emetics in modern medicine.

Hale White's *Materia Medica* (1914 Edition) reads thus—Emetics have two uses - First- to remove the contents of the stomach as in cases of poisoning.

Secondly, emetics are used to expel the contents of the air passages, especially in children, for they cannot expectorate well. For this purpose these drugs (Apomorphine, Zinc Sulphate, Ipecacuanha, Tartar emetic, Alum, Mustard, Sodium Chloride, Copper Sulphate etc,) are given in full emetic doses to assist expulsion of secretion in, for instance, bronchitis. In choosing an emetic, it will be remembered that although apomorphine, Ipecacuanha and Tartar emetic are the most powerful, they are the most depressant and are therefore not suitable in many cases— such for instance, as poisoning accompanied by severe collapse. When the poison is a powerful gastro-intestinal irritant, if the condition of the mouth and oesophagus will allow of it, it is preferable to wash out the stomach rather than to use an emetic.

Unfit for Emetics.

"Emetics are not permissible for patients suffering from aneurism, hernia, prolapse of the uterus or, rectum, peritonitis, or a tendency to haemorrhage, because of the

straining induced by the vomiting, which should make us cautious in giving it to those who have disease of the vessels or high tension in them, for the straining may lead to haemorrhage." (—P. 353)

Difference between administration of Emetic and Vamana Karma.

Vamana Karma is not done merely with the object of relieving of the stomach of its contents, especially poisons and to clear out the air passages of children as stated above, but in Aayurveda, when there is the exhibition of Kapha symptoms, such as, heaviness of the body etc., (See The Principles of Diagnosis— P. 219) and when Doshas affect the Aamaasaya or the Uras principally — this Vamana Karma is called for and that too after the preliminary treatment with Sneha and Sweda in a suitable manner. These injunctions will be set forth below and if these principles are properly understood and carried out, no untoward symptoms such as depression and gastro-intestinal irritation would result. Moreover, in Aayurveda, the drugs used such as Madanaphala, Pippali, Nimba, Kutaja seeds etc., (except sodium chloride) are of vegetable origin and are not minerals such as, Tartar emetic etc., are therefore not so poisonous and depressant. Their selection, again, depends on the condition of the Doshaas presented by the patient, (e. g.) Nimba is used in Kapha mixed with much Pitta, Pippali and Madana are used in mere Kapha, Pippali with honey and salt (Sodium Chloride) in Kapha mixed with Vaata affecting the Aamasaya and so on.

Hernia (Aanthra Vriddhi), prolapse of the rectum (Gudabhramsa) and of the uterus etc., are Vaata diseases and it may be seen clearly that Vamana Karma has been prohibited in Vaata diseases in which Vaata has nothing to do with Kapha Sthaana. As regards tendency to haemorrhage, in certain cases of Adhogatha Rakta Pitta, Vamana Karma is advocated on the Principle of Gati., i. e., to affect a diversion of Dosha upwards, in order to check haemorrhage going downwards.

Hence, it is necessary to consider all these points of view before the administration of Vamana Karma, which is the most effective method for the eradication of Kapha Dosha and without which all that is desired to stem the tide of the disease may not be possible. Vamana Karma is to be done when Kapha or any other Dosha which is located in Aamasaya or Uras is in a state of mobility (Prachalita Dosha). If the Dosha in the Aamasaya or Uras is not mobile, it should be made mobile by freely administering Kapha increasing foods on the previous day. Except in cases like acute fever, caused by too much indigestible food (Nava Jwara) or any other acute disease, Sneha Karma and Sweda Karma should be properly administered before administering Vamana Karma. This rule may not be observed in poisons and in acute diseases but in subacute and chronic diseases, it is absolutely necessary. The state of the Dosha in Aama-saya or Uras is to be found out from the symptoms presented by the patient. If Kapha Dosha is spread throughout the body, without being located in the Aamaasaya or Uras in considerable quantity, Sneha, Sweda, Paachana etc., have to be sufficiently administered in order to bring down the Dosha to the Uras or Aamaasaya, wherefrom it may be expelled by suitable emetics. So also, if Aama Dosha is co-existing with Kapha Dosha in a considerable quantity, and when both are spread throughout the body, Langhana alone would be of service with the auxilliary Paachana medicines according to the necessity. These rules apply to the other kinds of Sodhana also.

The Necessity for Sneha and Sweda Karmas.

Sneho anilam Hanthi Mrudo karoti.

Deham Malasanaam Vinihanthi Samjanam

Snigdhasya Sookshme Shva Yañeshu Leenam

Svedasthu Dosham Nayati Dravatvam.

Lubrication checks Vaayu; softens the tissues (Deham) and seperates the debris (Malas) from the healthy tissues.

Sweating, if it is conducted after proper lubrication, liquifies the debris which is entangled in the tiny channels.

In order to enhance the effect of Sneha and Sweda, Kapha or moisture should be increased by the previous administration of milk or other Kapha increasing foods.

In a chronic disease, such as Prameha, Kushta, Apasmaara etc, which is caused principally by Kapha Dosha or by any other Doshas located in Aamaasaya or Uras along with Kapha the preliminary process of Sneha Karma and Sweda Karma has to be sufficiently executed before Vamana Karma is administered, carefully observing the Diet and other habits all the while. Such processes were described by Charaka and Susruta in the following manner.

The patient is to undergo Sneha Karma along with the proper diet. Usually three to six days elapse in such a course. Sweda Karma suited to the constitution and the Dosha vitiation of the patient is next administered. If the patient is in the habit of taking Snigdha foods, he may have Sweda Karma administered on the next day following Sneha Karma. He has to take Abhishyandi or Kapha producing foods such as Anoopamaamsa, or milk or black gram etc., on the night of the next day. This act of eating such foods increases Kapha and this increased Kapha makes the old stationary Kapha somewhat mobile. If the static Dosha is thus made mobile, it may be easily removed by the administration of a proper emetic.

*Pesalaih Vividhah Annah
Doshah Utklessya Dehinah,
Snigdhaswinnaaya Vamanam Duttam
Samyak Pravartate'.*

(Susruta—Treatment—33—6)

Procedure.

On the morning of next day, a proper dose of the emetic is to be administered. The decoction of Madanaphala is advocated as the best. Honey, decoction of Yastimadhu, Saindhava (rock salt) and some quantity of Phaanita (syrup of jaggery) are added to it according to Charaka. Not only

Madanaphala but also Jeemootaka, Ikshwaaku, Dhāmārgava, Vatsaka, Kritavedhana etc., are advocated by Charaka. Charaka has given 355 of recipes of emetics principally based on these drugs in Kalpasthaana. He has given recipes in the form of powders, confections, Lehyams, inhalations etc. He, however, says that Madanaphala is the best emetic. All these recipes are given by him to suit different constitutions, temperaments, diseases, tastes, habits etc.

Selection of the Emetic.

The broad principles of selection of these emetic drugs are as follows. If there is much Kapha, drugs which have Katu Rasa and 'Teekshna' and 'Ushna' qualities are to be selected; If there is much Pitta (in Aamaasaya), drugs which possess sweet taste and 'Hima' quality are to be selected (Yastimadhu, Honey etc.); if there is much Vāyu associated with Kapha, drugs which are sweet and salty (Rock salt or common salt), and sour and hot things are to be selected. (Saarangadhara—'Kapham Katuka Teekshvoshnaih; Pittam Swaadu Himaah Jayet; Suswaadu lavanaamloshnaih Samsrushtam Vaayunaa Kapbam'). Saarangadhara gives the following recipes:—In Kapha. Pippali, Madanaphala and Sajindhavalavana are to be taken with hot water. In Pitta, the cool decoction of Patola, Vaasaa and Nimba is to be taken.

In Vāta associated with Kapha (in Uras or Aamaasaya), Madanaphala is to be taken with milk. In indigestion, Sajindhavalavana is to be taken with hot water to produce vomiting.

Drugs Advocated for Vamana Karma.

The following drugs either alone or in suitable combinations are advocated for Vamana.

Madana (Manga), Yastimadhu, Bitter-guord (Tiktaa Alaahu), Neem, Kaakanaasa, Indravaaruni, Bitter Cucumber, Kutaja (Koorchi), Moorya, Devadaali, Vidanga, Jalayetasa,

Chitraka, Mooshikaparnee, Kosavatee, Karanja, Pippali, Salt, Vacha, Ela, Mustard, Kritavedhana, Kaanchanaara, Aswagandha, Bandhujeeva, Satapushpa and such other drugs. Their powder or Kalka (fresh grounded paste or decoction) may be taken. Madanaphala is advocated as the best of all.

Emetic to be unpleasant and Purgative to be pleasant

The dose of the emetic is to be carefully found out on the basis of the strength of the patient, of the Dosha and of the Sattwa (mental condition) of patient etc. Charaka says, that in every emetic, the addition of honey or rock salt is necessary. Charaka—Kapha—1—8. The drug added in the dose of the emetic should not be Saatmya, lest it should be digested. The rule is that medicines used as emetic should be unpalatable, frightening, foul smelling and ugly, whereas the purgatives should be sweet, palatable and pleasant.

Asaatmya Beebhatsa Durgandha Durdarsanaani

Cha Vamanani Vidadhyaat, Ato Vipareetaani

Virechanaani.—*Susruta-Chikitsa*·Ch. 33. 2 7.

The emetic (Vamana) is the eradicator of the Doshaas in the upper region of the body, whereas the purgative is the eradicator of the Doshaas in the lower region of the body Charaka - Kalpa—1. L. 4. The purgative is digested and moves downwards, whereas the emetic should be undigested and should move upwards, Ch. V. It is important to bear these points in mind when devising a prescription of Vamana or Virechana calculated to expel the Doshaas.

If the patient is a delicate one or weak or very much afraid of the emetic or a boy or an old man, he should be given Yavaagu (Conjee) or milk or butter milk or curds to the full (Susruta) and then the emetic dose is to be given to vomit it out along with the Dosha. After taking the dose of the emetic, the patient has to rest for a Muhoorta to have hi

body fomented by heated hands all the while. If sweat appears, it should be known that the Dosha is being liquified, if horripilation occurs, it should be known that the Dosha has begun to move from its location; if distension of abdomen appears, it should be known the Dosha has come to Kukshi (part of the Koshta); when nausea (Hrillaasa, and watering of the mouth (Aasyasravanam) occur, it should be known that the Dosha is coming out. The patient should sit on a cushioned chair about eighteen inches in height, so as to enable him to stoop forward and vomit easily and to rest in the intervals. He should be held by attendants; his forehead and sides (of chest) should be supported by the attendants. These parts should also be massaged by them. If the patient does not feel sufficiently nauseous, he should tickle his faccues with his fingers or with the stem of Eranda Patra (the stalk of the castor oil plant), or with the stalk of a water lily flower, so that he may easily vomit out the contents.

The patient is induced to vomit in the above manner only when he gets the nauseous sensation; he should not be made to vomit without sufficient nausea. In this way, he may vomit four times or six times or eight times. Four vomits are considered to be due to an inferior action of the medicine. (Charaka-Siddhi - Ch. 1. V. 12). Six vomits are considered to be due to medium action and eight vomits to be due to drastic action of the medicine.

There are four ways of knowing that the dose of the emetic has produced its results in a satisfactory manner. The four ways of such knowledge are named by the commentators; - 1. Laingikee 2. Maanikee, 3. Vaigikee and lastly 4. Aantikee (Dalhana, Chakrapani etc.,).

Laingikee.—The patient should experience a feeling of relief as he vomits out the Dosha, and he should feel lightness of heart region, sides, head, senses and upper Koshta and a feeling of relief therein (Hrut Paarswa Moordhendriya Maarga Sudha, Tatha Laghutwepicha Lakshyamane Charaka-Siddhi 1. 14). This sort of feeling denotes the 'Laingikee' way of knowing that the emetic has acted in the desirable manner.

2. Maanikee.—The total volume of the vomitted matter is measured and one Prastha (2 seers-about 48 fluid ozr.) of the matter is considered a Heena Suddhi; two Prasthaas of the vomitted matter is considered as Madhyama Suddhi and four Prasthaas are considered as Uttama Suddhi. This consideration of Suddhi is according to Maana or measurement and hence, it is called Maanikee.

Vaigikee.—The number of Vegas or urges to vomit is another consideration. It is noted already that four Vegas or urges or vomits or considered as Madhyama Suddhi and eight Vegas are considered as Uttama Suddhi (also called Pradhaana Suddhi). As this consideration of Suddhi (purification) rests on the number of Vegas of the patient, it is called 'Vaigikee'.

Aantikee.—The patient, who has taken an emetic should first vomit the medicine and gradually Kapha in the succeeding vomits and Pitta in the last vomit. Thus Pitta is the last to be vomitted, and hence it is said 'Pittaaantam isstam Vamanam' (Charaka), i.e., Pitta should be the last to be vomitted. The appearance of Pitta (bile) in the concluding (Anta) vomit is desired and this kind of Suddhi (purification) is called Aantikee (pertaining to 'Anta, or conclusion). Or Vayu is also, however, said to be the last or concluding Dosha.

(*Kramaat Kaphah Pittamadha Anilascha Yesyeti
Samyak Vamitah Sa Ishtah*)

But the discharge of Vaayu is only inferred by the empty urges (to vomit) in the end and it is not attended with any matter. If there is matter, however little, it should be Pitta. Hence Pitta is practically the last Dosha to appear concretely. This consideration of Suddhi is called 'Aantikee'. The commentators (Chakrapaani and Dalhana etc.,) say that there may be fallacies in concluding that the Doshas have been expelled by any one or two of these considerations and hence all these points should be considered in deciding whether the patient had a thorough Suddhi (Purification) or not.

How does the Emetic Act.

How the emetic acts in expelling the Dosha is explained by Charaka thus.—The emetic which is endowed with Ushna, Teekshna, Sookshma, Vayavaayi and Vikaasi qualities, reaches the Hridaya by its own penetrative power (Swa Veeryena) and from there, it gets into the Dhamanees (Channels) and entering the big and minute Srotasses (Sthoola anu Srotabhayah) throughout the body (Kevalam Sareeragatam), liquifies the Doshas lodged there, by its Agneya (Biochemical) qualities and breaks (Vicchindanti) the Dosha by its Teekshna quality. The Dosha thus liberated, enters the circulation broken and when the patient's body had been sufficiently lubricated by the previous Snehaapaana, the Dosha cannot stick up anywhere, just as honey cannot stick up in a vessel, which is anointed with oil, and therefore the Dosha naturally comes to the Koshta.

From the alimentary canal the Dosha is finally vomited out by the action of Udana Vayu. The emetic which starts its action in the alimentary canal enters the circulation and brings the Doshaas along with it, into the alimentary canal for elimination from there. (Charaka-Kalpa-Ch.1. L. 5).

A similar process takes place when—a purgative is given but there the Dosha is pushed downwards instead of upwards by reason of the specific purgative property. (Adhobhaaga Prabhaavaat cha). Charaka. Kalpa - 1. 5. However, strong emotions such as anger, fear etc., may alter the whole course of treatment either by assisting or by impeding the evacuation of the Doshaas. This has been particularly stressed and the physician should see that no such emotions should impede the course of treatment. If any such mental affliction should cause trouble to the patient, it should first be set right before proceeding with the treatment. (See Charaka. Sutra-Ch. 15-L. 8).

Excessive Use of Emetic.

If the dose of the emetic is excessive, there would be Atiyoga, i.e., excessive action of the emetic which is not desirable. Such a dose produces excessive evacuation of Pitta,

unconsciousness and pain in the heart region and throat (Susruta Chikitsa - Ch 33. V 8). Moreover, thirst, stupor (Moha), vitiation of Vayu, sleepiness, excessive weakness also may be caused (Charaka-S d V. Ch. 15.) Streaks of blood, foam etc., may be seen in the vomited matter. There may be tympanitis, Haemorrhage etc., as a result of an excessive dose of an emetic.

Ayoga-Insufficient Dose of Emetic.

There in the Ayoga" or "improper" evacuation of the Dosha by the emetic, the symptoms caused by such an improper dose are dribbling of saliva, sensation as if there is no purification in the heart region, and itching (Susruta), s in eruptions (Kotha and Sphotaka) and heaviness of body (Charaka-Ibid). The treatment of these symptoms will be dealt in a separate chapter (Vamana Vyaapat).

Dhoomapaana after Emetic.

The patient who has had a desirable evacuation (Samyagnya) of the Dosha by the emetic (Vamana Karma) should have a Dhoomapaana (medicated smoke). There are three kinds of medicated smokes, Snehana Virechana, and Samana. The proper one should be selected. If there is still some little Dosha, a little Virechana or Samana Dhoomapaana should be given; if there is excessive evacuation and consequently a little increase of Vaata is suspected a Snehana Dhoomapaana is given (See Dhoomapaana Vidhi).

Diet after Emetic.

The patient should not take food immediately. He should fast at least till the afternoon. When, according to his Jatharaagni, he should be allowed to take a light meal whit Kuluttha Yoosha, or Mudga Yoosha or Aadhaka Yoosha or Jaangalamaamarasa, having taken a refreshing hot water bath. (Susruta-Chikitsa-Ch. 33. V. II.)

Charaka says, that the patient should fast for that day or may take a thin 'Manda' and Yavaagu of old red 'Sali' rice on that day in the evening, if he is so allowed by the Physician after judging his digestive capacity. He should repeat the same at the time of the two meals on the next day also. On the third day, he should take the Vilepi or thick Kanjee of the same rice preferably without salt or with very little salt (if it is so desired by the patient). The same to be repeated on the third day evening and 4-th day forenoon. (Only two meals a day are allowed). On the evening of the 4-th day he may take the same old rice well boiled with Mudga Yoosha. The same is to be repeated on the fifth day both forenoon and evening. On the sixth day, in the morning, he may take the same food with Jaangalamaansarasa added to it (according to Saatmya). The same food is to be repeated in the evening and on the 7th day both morning and evening. From the eighth day onwards, he may gradually indulge in his usual food but with good care.

(Charaka-Sutra-Ch 15 L. 17)

The principle to be noted here is that the consideration of Jatharaagni is most important. The Sodhana Karma (Vamana etc) makes the Jatharaagni weak by its nature and any food hastily given after such Sodhana Karma only weakens the Jatharaagni further which means further vitiation of the Thridoshas eventually. Hence, if his Jatharaagni is alright the patient may be allowed to take a light meal; otherwise Manda, Peya etc., should be given prior to the administration of the usual food for some days till his Jatharaagni becomes proper. In this connection, Charaka says, that just as the fire in the outside world is kindled by bits of dry straw, hay, dry cowdung cakes, small twigs etc., and gradually develops into a large fire, when it will be able to consume big logs of wood the Jatharaagni also gradually becomes powerful by graded and planned diet, hence it should be kindled by Peya etc., and made firm before normal indulgence in ordinary foods.

*Yadhaanuragnih Trinagomayaadya
Sandhuukshyamaano Bhavati Kramena
Mrhaan Sthirah Sarva Sahah Tadhaiva
Suddhasya Peyuadibhii Antaragnih.*

(Charaka. Siddhi. Ch. 1. V. II.

In the whole course of treatment, the patient should observe all the rules of good conduct, (Brachmacharya etc.)

'Paaya'itwaa Aachaarika mandiset'

(Susruta-Treatment. 33. 10.)

Diseases fit for Vamana Karma.

The diseases of Peenasa (a nasal disease), Kusta (leprosy or other skin diseases), Nava Jwara (acute fever), Raajay-kshma 'consumption', Kasa 'cough', Swasa (Asthma-dyspncea), Galagraha (obstruction in throat), Galaganda (goitre), Sleepada (elephantasis), Prameha, Mandaagni (poor digestion), Viruddhaama (presence of incompatible food in the stomach), Viso chikha (Vomiting, diarrhoea etc.,), Alasa (a state of colic with constipation), Visha (poisoning), Gara (food poisoning), poisonous bites by certain snakes etc., Adhahsonita 'downward Rakta pitta), Pittukapha Praseka (Vomiting of or dribbling of Pitta or Kapha), Durnaama (piles), Hrillausa 'frequent nauseous sensation', Arochoka (Anorexia), Avipaka (dyspepsia), Apaci, Apasmara (epilepsy) Unmaada (Insanity), Atisaara (diarrhoea), Sosha (wasting or marasmus), Paanduroga (Anaemia), Mukhapaaaka (stomatitis), Dushtasthanya (vitiated breastmilk) and various other Sleshma diseases.

(Charaka. Siddhi Ch. 2. 9.)

Susruta adds in addition to above, Arbuda, Vidariika, Medoroga, Hridroga, Visarpa, V dradhi, Pootinaasi (offensive odour from nose as in Rhinitis etc.), Kanthapaka (inflammation in throat), Oshta Pakha (inflammation of lips), Karnasrava (otorrhoea) Adhijihwa (overgrowth at the base of tongue), Upajihvika (Ranula), Galasundi (Tonsillitis or chronic hypertrophy of tonsils) and diseases pertaining to Kapha Sthaanaas (Uras, Sandhi etc.,).

(Susruta Chikitsa-Ch. 33. L. 18).

Vamana Karma is to be done in the above diseases if Kapha is the important Dosha. These diseases are usually caused by overwhelming Kapha. If Kapha is not the causative factor or if the disease is not located in Kapha Sthana, Vamana Karma should not be done.

Diseases unfit for Vamana Karma.

Kshata Ksheena (persons having a wasting disease caused by excessive exercise or injuries etc.,), very fat persons, very emaciated persons, boys, very old persons, very weak people, very exhausted persons (by overwork etc.), thirsty or hungry persons, persons having had overwork, overlisting excessive walking, persons who have fasted, or have had excessive sexual intercourse, persons who have read too much, or have had any other physical exertion, thinking etc, pregnant women, very delicate persons, persons with Koshta filled with Vaayu, persons who cannot vomit easily, persons who had haematemesis or upward haemorrhages persons who vomit bile frequently, or persons in whom Vaata comes upward, persons who have taken a Nirooha Vasti or Anuvisana, Vasti persons suffering from Hridroga (Kaphaja Hridroga excepted, are not advised to take Vamana Karma. Similarly, it is forbidden in Udaavarttha, Mootraghaata, Pleeha (splenic disease), Gulma, Udara, Astheela, Swaropagaata, Timira (catarract), head-ache, pain in temples, aches in ear, eye and in sides of chest (Charaka-Siddhi-Oh. 2-L.6). Similarly, when there is evidence of Krimi (worms) or in pure Vata diseases (Kevala Vatarogam), Vamana Karma is forbidden. (Susruta-Chi. 33 V. 14, 15) But, if the above patients are suffering from acute indigestion or if they are poisoned or if there is evidence of excessive Kapha, they may be administered Vamana Karma with the decoction of Yastimadhu (or some such other mild emetic) Etepi Ajeerna Vyadhitaa Vamyaa Yechaa Vishataturaah - Atee vacha Uttana Kaphaah to Chasyuh Madhukaambunaa —

(Susruta - Chi. Ch. 33 V. 17).

Jejjata comments (as quoted by Dalhana) that Madhukaambu means honey mixed with water, which is a

desirable emetic, even to those persons, in whom Vamana Karma is forbidden.

Things to Avoid.

In Chronic diseases where a systematic Vamana Karma is done after Sneha and Sweda, the patient, in addition to the regulation of the diet mentioned already, should rest in a room free from draughts and should not indulge in overwork, fasting, excessive walking, waking in the night, sexual intercourse, sleep, heavy and incompatible foods etc.

(Charaka-Sutra-Ch. 15. L. 16).

Emetic in Rasaayana Treatment

Persons who desire to take Rasaayana Treatment (though they do not suffer from any disease) should first undergo the Pancha Karmaas, Vamana being first in the series. They have to undergo all this process carefully for some days.

Vamana Treatment now out of Fashion.

This method of treating diseases by administering Vamana Karma has some how got into disuse. It is now out of fashion both in Ayurveda and Allopathy to prescribe emetics even in suitable cases. I am of opinion that certain chronic diseases, such as leprosy will be greatly benefitted if proper Vamana treatment is administered. In certain acute diseases in children when there is accumulation of phlegm in the chest and when the stomach is full with undigested food, suitable administration of Vamana treatment saves the child. The same is the case in certain cases of pneumonia where great relief is obtained by the patient when the patient suddenly vomits or when vomiting is induced by suitable drugs. I have found very good results by one or two doses of Arkapippali (i.e.) Pippalee powder saturated with the milk of calatropis gigantica (Arka). This causes vomiting and sometimes saves the life of the patient even under externally serious conditions. To prove the efficacy of Ayurvedic treatment by proper scientific research, the whole course of Pancha Karma treatment has to be followed in suitably selected cases.

CHAPTER IX.

Sthambhana Karma.

(Treatment by Contraction)

[CONTENTS: — Definitions - Things used for causing Sthambhanam - Persons fit for Sthambhana Treatment - Symptoms of proper Sthambhana Treatment - Symptoms of Excessive Sthambhana Treatment - General Conclusions —

Definitions.

Sthambhana Karma is the method of treatment in Aayurveda by which contraction of the part of the body or the constriction of the arterioles or other vessels in that part of the body or in the whole body takes place. This is the opposite of Sweda Karma, whose purpose is to dilate the pores and to lubricate (Snehana), to liquidate (Vishyanda), to soften (Maardava) or to moisten (Kledana) the part. Swedana encourages perspiration. It checks Sthambhanam (contraction or solidification), heaviness (Gouravam) and cold (Seetha).

The purpose of Sthambhanam on the otherhand is to check the movement (Sthambhayati yat Gatimantam, Chalam) by contracting or congealing the openings or channels.

Things used for Causing Sthambhanam.

The things used for causing contraction are generally (Praayah), Cold, (Seetham), promoting slowness in movement (Manda), soft (Mridu), glazy (Slakshna), non-oily (Rooksha), subtle or quickly permeating (Sookshma), liquid (Drava), Steady (Sthira) and light (Laghu) - Praayah means, that there may be exceptions.

*Seetham, Mandam Mrudu Slakshnam
Rooksham Sookshnam Dravam Sthiram
Yat Dravyam Laghu Choddishtam
Praayah Tat Sthambhanam Smritam*

Charaka-Sutra-22-17.

Soft and cold potter's earth (Kulaalakara Mrittika-Kaolin), Ice, styptics, haemostatics, constipators, Anti-Diuretics (like opium), Anti - Diaphoretics (like atropine), Vaso-constrictors (like Adrenaline) may all be included under Stambhana substances.

Substances which are sweet, bitter, and astringent are, as a rule, Stambhana in their action.

*Swaadu Tiktam Kashaayam Cha
Stambhanam Sarwam Eva Tat.* Charaka-Sutra22-32.

Persons fit for Stambhana Treatment.

Those in whom Pitta is excited, those in whom caustics have been applied, who are burnt by fire, those in whom vomiting, diarrhoea are persistent, those who are affected by poisons, or excess of sweating process or who are similarly affected, are fit for Stambhana treatment.

Symptoms of Proper Sthambhana Treatment.

The symptoms by which the proper application of Stambhana Karma is recognised are, (1.) the relief by the patient of all the distressing symptoms from which he was previously suffering and (2.) the acquisition of strength which is easily felt by the patient who had a proper Stambhana Treatment-Sutra-39.

Symptoms of Excessive Sthambhana Treatment.

There may be (1.) black (Syaavata) or grey discolouration of the part, tendency to excessive venous congestion necrosis or gangrene, (2.) Stupification or loss of sensation or heaviness of the part (Stabdha Gaatratwam), (3) Hurried respiration or excitement (Udvega), (4) a tendency to lock, jaw (Hanusanghrahah), (5) a feeling of a catch in the region of the heart (Hrid 'Nigrahah) and, (6) Constipation (Varcho-nigrahah). These are some of the symptoms of excessive Stambhana Karma.

General Conclusions.

In general with the other six methods of treatment, the results of improper or insufficient Stambhana treatment are that the Doshaas, instead of being brought to normal will get aggravated in an unequal manner and they may therefore cause aggravation of the disease.

(Charaka-Sutra, 22-40)

CHAPTER X.

Virechana Karma

(Administration of Purgatives,)

[CONTENTS:— Virechana Karma - Persons suitable for Virechana - Drugs Used as Purgatives - Mode of Administration Three Kinds of Koshtas (Bowels) - Results of Proper and Improper Virechana Karma - Diet - conditions suitable for Virechana - Conditions unsuitable - Virechana Treatment too much in Fashion].

Virechana means purgative. This is given chiefly for the elimination of Pitta Dosha. This should be given only after proper performance of Sneha and Sweda.

Persons suitable for Virechana.

A person, after finishing the Vamana Karma may also take Virechana. After Vamana Karma is finished, he should undergo Sneha and Sweda Karmas again duly. When the person is calm in his mind, on a sunny and auspicious day, he should take the purgative. The Kalka of Bolus of Trivruth or Powder is advocated. Trivruth is best for the elimination of Pitta and also for the diminishing for Kapha. Any other purgative may be taken according to the Doshas of the individual. If there is Vaayu, drugs containing or mixed with drugs which have Snigdha, Ushna qualities and Lavana Rasa are to be used.

Drugs Used as Purgatives.

Dantee, Trivruth, Thriphala, Indravaaruni, Sunthee, Sankhini, Neelini, Tiivaka, Aaraghwadha, Kampilla, Swarnaksheeri, milk, cow's urine, castor oil, Saptaparna, Jyotismati are some of the Virechana Dravyas generally advocated. In all these, Trivruth is considered to be the best and the milk of Snehi (Euphoobia) is considered to be the most drastic.

Mode of Administration

If there is suspicion of a trace of Kapha in the Aamasaya, Vamana after Sneha and Sweda should precede Virechana. Susruta advocates this procedure in all persons

of ordinary health. The observation of the regulations of diet during the whole course is most important. If there is any Kapha, the purgative, even if it is administered properly only serves to bring the Kapha to the Grahani, thus decreasing the Jatharaagni. Hence, a Virechana should not be given without first overcoming of Kapha by Langhana and by suitable diet. The person should take light meal on the previous day and then hot water with some sour fruit juice, like Madhipala or orange, (Phalamlam Ushnoddhakam Cha E�am Anupaayayete). On the next day, seeing that the last meal, has been well digested, the suitable dose of the purgative is to be given.

Three Kinds of Koshtas (Bowels).

The state of Kosta or the alimentary canal is classified as three fold-Mridu, Krura and Madhya. In a person of Mridu Kosta, any mild laxative, like milk may produce the desirable evacuation of stools. Krura Kosta or the habitually constipated bowels can be moved only by drastic purgatives (such persons have to undergo Sneha Vriddhi for not less than six days and Swedakarma suitably afterwards. Madhyama Kosta or medium bowels are moved by any purgative of moderate strength. Krura Kosta is the result of excessive Vaata. Mridu Kosta is the result of Pitta and Madhyama Kosta is the result of the equilibrium of the Doshaas. - Susruta). (There is another classification in which Madhyama Kosta is said to have excess of Kapha).

After taking the purgative, the person should not obstruct the passage of stools or any other urges like passing of urine, (i.e.) he should arrange to have the preparatory conveniences before and he should lie down in a room free from draughts; he should not even touch cold water; he should not strain (to pass stools or to walk about etc.,)

Results of Proper and Improper Virechana Karma.

If a Virechana Karma is properly done, faeces, urine, Pitta, (here bile), the medicine taken, and Kapha (mucous) these should be passed out in the above order.

If the dose is insufficient or if on any account, the purgative has not acted well, symptoms like heaviness and sensation of something existing in the heart - region and abdomen, burning sensation, itching, retention of faecal matter and urine may result. If an excessive dose is given i.e., when it is overdone, fainting, prolapse of anus, excessive Kapha (Mucous), pain, and such other symptoms may appear.

Diet.

If, on that day, the person has no appetite for food, let ever Peya be omitted (i.e.,) let him fast that day but if he feels weak and thirsty and if he had a fair number of motions, let him take of a little hot thin congee for that day.

Conditions suitable for Virechana.

Virechana Karma is recommended to be administered in Gulma, Piles, certain skin diseases like Vispotaka and Vyanga etc., Jaundice Chronic fever (Jeerna Jwara), Udara, Poisoning, Chardi, Enlargement of spleen, Black jaundice (Haleemaka), Abscess (Vidradhi, cataract (timira), Certain other eye diseases like Kaacha, Abhisyanda etc., Pain in the bowels, Diseases of the uterus and Sexual organs of both sexes, Abdominal diseases, Worms, Ulcers of the body, Vatarakta, Oordhgate Raktapitta (Haematemesis Haemoptysis etc.,), Moothraagaatha Constipation Leprosy, Prameha, and Diseases of glands Apachee, Elephantiasis, Insanity, Cough, Asthma, Heaviness and a sort of burning sensation in the chest (Hrillasa), Erysipelas, Diseases of Head, Vitiated Mother's milk, Apasmaara, Paanduroga, Sinuses, Alasaka, oedema Burns and Scalds etc.

Conditions unsuitable.

Virechana Karma should not be administered (or should only be judiciously administered) in Tarunajwara first seven or ten days, after a commencement of any fever, loss of Jatharaagni (Alpaagni), Adhogata Raktapitta, Injury or fissure of the Rectum, Diarrhoea, persons in whom Salya was extracted, after Aasthaapana Vasti where the Koshta is very

Kroora (i.e.,) with retention of stools for a long, where Kapha is in excess as in consumption, to old people, to very young people, to very stout persons, to very thirsty people, to pregnant women, to persons with nasal catarrh, in alcoholism, to recently delivered women etc. But, in some of these cases a mild laxative may however be administered, if it is absolutely necessary after proper Sneha and Sweda Karmas or after the Aama Dosha is reduced.

If the purgative does not duly act, the patient should drink hot water and his abdomen should be fomented comfortably hot and gently massaged with the palms of another person (Paanitaapa).

If the evacuation is not satisfactory, he should take only light food or kanji and take another purgative the next day.

If it is found that Sneha and Sweda Karma were not properly done (Adridha Koshta), he should again take the purgative after ten days having due administration of Sneha and Sweda Karmas meanwhile.

Virechana Treatment now too much Fashion.

At present, both Ayurvedic and Allopathic Physicians are prone to administer purgatives where they are not really required and even in cases where purgatives are needed, there is a tendency to err in the direction of administering more than what is needed in a particular case.

Ayurveda rightly prohibits the use of purgatives in the Aama or raw state as in Navajwara. Acute fever where the material which has to be eliminated is not ripe for elimination. It is only when the Niraama State is reached, that is, when urine, stools or other material is ripe for elimination that the diuretics or purgatives are of any benefit at all. In the acute stage of inflammation, these attempts only tend to irritate and aggravate the disease. This point is greatly emphasised in Ayurvedic Treatment.

CHAPTER XI.

Vamana Virechana Vyaapti

Disorders Resulting from Improper Administration of Vamana and Virechana.

[CONTENTS :— Vamanavirechana Vyaapti - Ineffective Vamana Karma - Ineffective Virechana Karma - Obstruction to Vomiting and Purgation - Symptoms of Excessive Virechana and Vamana]

Disorders resulting from improper administration of Vamana and Virechana should be carefully attended to. A few of these disorders will be mentioned here with their appropriate treatment.

Ineffective Vamana Karma.

If Vamana Karma is administered to a person of Mridu koshtha or to a hungry person or to a person with slight Kapha or if the medicine is one having a Teekshna quality or is cold or is too little or is administered to a Mandaagni or to a weak person, the medicine may not act as an emetic and may be passed out in the stools. By such a treatment, the Doshaas are only agitated in their place (in the Kaphasthaana) but are not expelled. This may give rise to ill health. In such a case, Sneha should be given again and Vamana should be administered after that in a proper manner.

Ineffective Virechana Karma.

Similarly, if a Virechana is given to a person who has abundant Kapha or to one suffering from Mandaagni the medicine may be vomited. Here also, Sneha Karma should be administered again and then Virechana is to be administered. If this also fails, a third course of Virechana should not be used. This is the general rule. Suitable treatment for checking Vayu is imperative here. Hence Abbyanga with oil mixed with salt, Prastara and Sankara Sweda and later Niroohavasti, may be administered. The person should

then take Singdha food like Jaangalamaamsarasa etc., and an Anuvasana Vasti (oily to be explained in the following pages) using an oil medicated with Madana, Pippali and Devadaru. The person should receive Snehana treatment with Vaatahara snehas. He should then take the Virechana Karma.

If there is much Dosha in the body and the person has Rukshatwa with very little digestive capacity (Mandaagnih) or if the dose is insufficient the Virechana Medicine taken may not act and may produce tympanitis, backache, headache, dyspnœa, retention of urine and faeces which may seriously afflict the patient. In such a case, Abhyanga, Sweda phalavarthi (a medicated rectal suppository), should be employed along with Niruhavasti and later an Anuvasana Vasti. In such tympanitis, treatment for Udvarta should be done. Light kanjee prepared with Panchamoola, Yavakshaara, Vacha and Saindhavalavanam is especially useful as food when the patient is hungry.

Obstruction to Vomiting and Purging.

If a person takes an emetic (Vamana) and obstructs its course on account of some inconvenience, he may develop symptoms such as clamping sensation in the heart, hiccough, pain in the sides, cough, salivation etc.

Another dose of the emetic should be administered immediately. Similarly, if the Virechana (purgative) is taken and if the urge for stools is obstructed, symptoms like colic, trembling etc., may result. Vatahara treatment like Sneha, Sweda, etc., shou'd then be employed.

Symptoms of Excessive Virechana and Vamana.

In symptoms caused by an excessive dose of Virechana, Mathura drugs (sweet drugs like Yasti Madhu etc.) should be employed to produce an emetic effect. Similarly, in symptoms caused by excessive dose of Vamana a light virechana is to be employed. Cold Parisheka and cold Avagâha (immersing in a cold water tub etc.) may also be employed.

In excessive vomiting caused by an emetic sprinkling cold water, giving fruit juices with laja churna, ghee-honey and sugar are recommended. If, in excessive vomiting, the tongue is rigid and stiff, gargling with sour and salt decoctions or juices or palatable Yooshas or Mamsarasaas should be employed. The tongue should be smeared with the paste of Tila and gently pushed into the mouth. Some other persons should eat sour fruits in the patients presence. This causes salivation in the patient and may cause the tongue to recede into its proper position. If Vaata diseases occur by excessive vomiting and cause symptoms such as loss of speech (Vaagraha) etc., kanjee mixed with ghee and Maamsarasa etc., may be given. In Ayurveda, Maamasarasa or meat juice is advocated as a nourishing food. Wherever this is mentioned, it should be given to those who habitually take Mamsa (Mamsa Saathmyah) and never to those who are vegetarians by birth or by habit. Suitable Yusha or milk may be given to vegetarians. This Saathmyata should always be born in mind, otherwise unnecessary and untoward symptoms may result.

In haemorrhage from the bowels, resulting from excessive dose of Virechana, the loss of blood is called Jeevā·daanam because it may take away the life. Treatment for Raktapitta and Atisaara (diarrhoea) should be given.

Similarly, when the medicine is digested without producing any effect whatsoever, the medicine may partly etc., are advisable. In Atiyoga soothening measures and symptomatic treatment is necessary. These disorders are called "Vyaapat" and it should be the endeavour of the physician to prevent such things by proper investigation and estimation of the Doshas of the particular person to whom the Vamana and Virechana are to be administered. Many prescriptions of purgatives which suit persons of different habits and different diseases are given in Ayurvedic Text Books and it is necessary to adhere to them as far as possible.

CHAPTER XII.

Vasti Karma.

(Treatment by Enemata)

[CONTENTS:—Vasti Karma- Importance of Vasti Karma- Varieties of Vasti Karmaas - Anuvaasana Vasti - Nirooha Vasti - Uttara Vasti].

Vasti Karma means rectal injection or enema. Injections of medicated liquids into the bladder through the urethra, and vaginal douches (Uttara vasti) are also included in this term Vasti. In ancient times, these rectal injections were given by means of a nozzle (usually metallic) properly tied to the urinary bladder of an animal, prepared suitably for the purpose and filled with medicated liquids, such as decoctions or oils. Hence the term Vasti - literally bladder, means the administration of Enema. Urinary bladders of animals like goat, pig etc, were used for the purpose. In ancient times bags made of skin and fitted with metallic nozzles were used but now rectal syringes or Enema cans fitted with rubber tubes and Vaginal and rectal pieces may be used.

Importance of Vasti Karma.

There was a time in India when Vasti Karma - the administration of Enemata was very popular. It was so popular at that time that some physicians considered that it was sufficient to treat all diseases by enemata alone, giving up all the other methods of treatment. Charaka says, that it may be agreed that the treatment by enemata constitute one half of the whole treatment by all methods.

*'Tasmaat Chikitsaardhamiti Bruvanti
Sarwaam Chikitsaam Api Vastim Eke'*—

Charaka—Siddhi- 1-39

A whole book is devoted by Charaka for the treatment of all kinds of disease by Enemata. A number of special recipes are given for various conditions and different varieties of Vasti Karma are described in detail.

It is surprising how this valuable method of treatment went into disuse until it was re-discovered after the introduction of the Allopathic system into India from the West.

It is not probably necessary to re-introduce the instruments that were originally used by Charaka and Susrata. The modern apparatus of the well known Enema can with the long rubber tube and the different kinds of nozzles suitable for male and female use may be utilized by the Aayurvedic physician without the least hesitation. The glass and rubber enema syringes may also be used in the case of children and also for their easy portability.

The descriptions of the ancient instruments are also given below, on account of their historical interest. The importance of the treatment of many diseases by Vasti Karma arises from the fact that Vaata is accepted as the leader of Pitta and Kapha. Once Vaata is vitiated, the vitiation of Pitta and Kapha follows; and conversely if Vaata is subdued and brought under proper control, the other faults also may be checked easily.

According to Aayurveda, the original seat of Vaayu is the Pakwaasaya. It was therefore considered that if vitiation of Vaayu is checked at its source in the Pakwaassya, the other Vaayus in the body may also be brought under control. See Dehadhātu Vijnānam- Chapter on Vāta Yantra Pranaali- by the Author - It is for the reason that great importance is given to the treatment by different kinds of Vastis (Enemata). Further, it is said, that Vaata diseases are being numbered as Eighty, whereas Pitta diseases are only forty and Kapha diseases Twenty, the treatment by Vasti Karma, which mainly deals with Vaata diseases, is more important than any other treatment.

Anyhow, the study of the treatment of various diseases by Vasti Karma deserves careful research at the hands of modern scientific workers, both according to Aayurveda and Allopathy.

Varieties of Vasti Karmaas.

(1) Anuvasaana Vasti or Sneha Vasti or the enema with medicated ghee or oil. (2) Nirooha Vasti or enema of decoctions of drugs or milk or meat juice. and (3) Uttara-vasti or injection or douches of medicated oils or of ghee or of decoctions into the urethra or vagina. These are the three main varieties of Vasti. Phalavarti means the introduction of a suppository into the rectum.

In many cases, Nirooha Vasti and Anuvaasana vasti are alternately administered to a person to complete a course of Vasti Treatment.

Anuvaasana Vasti.

Anuvaasana Vasti is otherwise called Sneha Vasti. It consists of oils or ghee or animal fats, medicated. Anuvaasana Vasti is also to be given after proper administration of Sneha and Sweda. Since Anuvaasana Vasti itself is a form of Sneha Karma, it may even be administered primarily. But, in the order of the Panchakarmas that are administered to a normal person for the purpose of Rasayana treatment Vamana comes first, Virechana second and Anuvasana comes as third. After Virechana is given there is usually a gap of one week, which should elapse in order to strengthen the Jatharaagni before Anuvaasana is administered. After Anuvaasana, Niroohavasti is to be administered. But, in certain cases i. e, in Leprosy, Obesity etc., Anuvaasana vasti need not be administered. This will be considered in its proper place.

Anuvaasana vasti is indicated especially in persons of voracious appetite (Atyagni), in persons who are very Rooksha or in those afflicted by pure Vaata (i.e.) unmixed with Pitta or Kapha.

Both Anuvaasana and Niroohavasti are to be administered in diseases (or symptoms) like Gulma, retention of urine and stools (Aanaaha), Khuda (a kind of Vaata disease); colic, Jeernajwara, (any recurrent fever or that persists after 12 days), Nasal catarrh (Pratisyaaya), difficulty in the discharge of semen (Sukrargraha), retention of flatus, obstinate constipation, growth of tumours in the body, calculus (renal etc.), amenorrhoea and obstinate Vaata diseases. Nirooha vasti is further recommended (but not Anuvasana) in diseases of spleen, intestinal worms, Hridroga etc.

Anuvaasana Vasti is not generally recommended in Leprosy (for it is mainly a disease of Kapha and Sneha may aggravate it), Prameha, Obesity, Udara Rog, Paandu Rog (anaemia with predominant Pitta or Kapha Dosha), Jaundice, Peenasa (long-standing nasal catarrh with loss of smell etc), Elephantiasis, Excessive emaciation, etc. Further, it should not be administered in poisoning (acute or chronic), when the abdomen is very heavy and in Kapha diseases in general. Anuvaasana Vasti is to be taken after having light meal and not before meals. On the contrary, Niroohavasti or enemata of decoctions is generally given on an empty stomach.

The dose for Anusaasana Vasti is generally as follows:- Maximum dose is six palas and four Palas is the medium dose and the minimum dose is 10 palas. Ghee or oil may be used for the purpose. The ghee or oil may be mixed with Saindhavalavanam and Satsahwara powder - each to be powdered and mixed in 6, 4 and 2 mashas (1/64th of a pala.) respectively for the above doses (Sarangadhara). Ghee or oil medicated with the following drugs may also be administered as Anuvaasana Vasti--Dasamula (10 drugs), root of castor plant, Punarnava, Yava (barley), horse gram (kuluttha). Badara fruit, gudoochee, madana fruits, palaasa and rocksalt. The medicated oil or the pure oil mixed with rocksalt, is to be rectally injected slowly and it is to be retained in the intestines by the patient for sometime. The patient may sleep after this operation. Let there be no effort on his part to exple the fluid for some hours. Generally

nine hours is the time for the retention of the sneha (fluid). If it is absorbed in the intestines and there is no urge, let another twenty-four hours pass. On the day of administration of Anuvāasana vasti, let the patient take abhyanga, massage and bath. After giving the rectal injection, the patient lies are to be massaged for sometime. At that time, while he lies on the cot, the end of the cot (portion containing his legs) is to be raised so that his head is lowered in that lying positions), the position retained for a while and then the cot is to be brought to the normal position. this process is to be repeated three times. This is to be done, so that the medicine may get into the interior of the large intestine. The whole of the large intestine is thus to be lubricated with the medicated oil (or ghee) and preferably some of the oil may be absorbed. After 24 hours, if it does not come out mixed with faeces or not, a Nirooha vasti (decoction of the above drugs mixed with much salt) has to be administered. If, on the other hand, the oil comes out mixed with faeces or with some gas, after some hours, without producing symptoms like heaviness of the abdomen, loss of appetite, langour or dullness (Jādyam), sensation of heaviness in the body or such untoward symptoms, it should be considered that the Anuvaasana vasti has been properly executed and that it would produce the desired effects. The patient, in such a case, may take his meal (light, warm, snigdha and easily digestible) at the usual meals time. If there is no keen appetite, let him stop taking the next meal. Thus he has to fast or he should take a very light meal. If heaviness, loss of appetite, dulness, occur (when Anuvaasana has been given in the afternoon), he should fast for that night and take the decoction of Sunthee (ginger) and Dhaanyaka (coriander seeds) the next morning.

The Anuvaasa Vasti is to be repeated on the third day after the initial vasti (i. e., a day should if intervene between the two Anuvaasa vastees). But, if the person is healthy and is in the habit of taking regular physical exercise (Vyaayaama nityam) or if the persons is very Ruksha, he can take this Anuvaasana vasti everyday for some time. In such a case the dose may be lessened. If a dose of Sneha Vasti is taken daily it is called Matraavasti.

Three or four proper Anuvāsana Vāstees may generally be sufficient to impart Snigdha Guna to the system and then the person should use Nirooha Vasti to check Vaata or other Doshaas mixed with Vaata. If the person is found to possess Snigdha quality (as symptoms of well executed Sne'akarma) then Niroohavasti may be given after one or two Anuvāsana vāstees and thereafter the Anuvāsana vasti and Niruha vasti are to be alternately given about ten to eighteen times each or even more. If the Anuvāsana vasti is immediately or early ejected out from the intestines, another may be given soon after. Sarangadhra says, that the first Anuvāsana Vasti (properly executed) may set right the Vaata of bladder and groins the second is required to impart Snigdha quality to the head (as it may cure diseases, such as head-ache caused by Vaata vitiated and extended into the head. The third Sneha Vasti imparts strength to the body; fourth Raktadhatu and soforth. Thus diseases due to Vaata which have their seat in the various Dhatus may be cured by a sufficient number of Sneha and Nirooha Vastis with the necessary diet and regulated life. Various oils and medicated ghees (prescriptions given in Charaka) have been advocated for various diseases like Hemiplegia, Obstinate Vaata diseases, loss of semen, anenorrhoea, etc. Certain prescriptions are given for healthy persons to increase their Vitality, strength etc. In pure Vaata, nine to eleven Sneha Vāstees, in Pitta five to seven, and in Kapha one to three Sneha Vāstees are advocated, when these derangements are seated in the Pakva asaya. It is to be remembered that a light Swedakarma to the abdomen and back and hips is usually given before Sneha Vasti.

Nirooha Vasti.

This is also called Aasthaapana Vasti. While Anuvāsana Vasti imparts Snigdha quality and is Brimhana (tissue building). Nirooha vasti is Sodhana particularly of Vaata Dosha. So, before proper administration of Sneha Vasti or where there is not sufficient Snigdha quality, this Nirooha Vasti should not be given, except in Leprosy, Obesity, Elephantiasis etc., where the Snigdha quality is

ever-abundant. Therefore these two operations are usually given alternately in Vaata diseases. This rule is everywhere applicable, that, without proper imparting of Sneha and Sweda, no Sodhana (either Vamana or Virechana or Vasti) should be given. If Nirooha vasti is alone administered without Sneha vasti (alternately or at suitable intervals) then Vaata diseases may result.

In obstinate Vaata diseases, a Nirooha Vasti may have to be given after every three or four Sneha Vastees consecutively performed. A knowledge, whether further imparting of Snigdha quality is necessary or not is important. As regards the proportions of the quality of liquid required for Sneha and Nirooha vasti, the rule is that the quantity of fluid required for Nirooha Vasti shall be 4 times of that required for Sneha Vasti. (4 or 5 pints).

The drugs Dasamoola etc., advocated for Anuvaasana vasti may be used for Nirooha vasti also, as decoctions. Vagbhataa recommends the following forms of Niroohavasti. The drugs (Dasamoola etc.) 20 palas have to be taken alongwith eight madana fruits and the whole is to be boiled with 16 times of water, and reduced to one fourth of the quantity (Taila or any other suitable Sneha) is to be added in Vaata diseases. In a normal person or in persons with Pitta Dosha, Sneha should be added to one sixth part of the decoction. Usually ghee is to be added. In Kapha Dosha, Sneha is to be added at one eighth part of the decoction, one pala of jaggery, a little rocksalt and honey should also be added to the mixture, which should be heated by placing the vessel in a vapour bath and then it should be used as an enema (rectal injection), when it is lukewarm.

It is to be noted that Nirooha vasti is always to be administered before food only and never after food.

Usually in the beginning, the rocksalt is mixed after grinding the salt in a mortar with honey as (honey 3 palams and rocksalt 1-2 karsha i.e 1 - 4th part of the honey). To this mixture, the Sneha is added and homogenously mixed.

The kalka (fine powder) of the drugs used for Nirooha vasti is then added and when the whole is thoroughly mixed up the decoction of the drugs is gradually added and mixed. The mixture is put in a vapour bath and used when it is comfortably warm.

After Niroohavasti is given, the patient should answer his calls of nature if he gets an urge. If a Nirooha vasti is not expelled even after 48 minutes (Muhoorta), then it should be considered, that there is something wrong and a Vasti which is very Teekshna with sour substances and salts or with Gomootra should be immediately administered. Or a Phalavarthi (a suppository made with drugs, oils and a bit of cloth etc.,) should be placed in the rectum. A Phalavarthi being Teekshana may induce a movement of the bowels.

The persons fit for Nirooha vasti have already been described. It should be always borne in mind that Nirooha Vasti is to be administered to a Snigdha person or to one of whom, Sneha Karma has been done to the adequate extent. A sufficient number of Anuvaasana Vastis were to be previously given but in certain diseases, such as leprosy and obesity the Snigdha treatment is not necessary. This state should always be understood and kept in mind i. e., whether the person is Ruksha (dry) or Snigdha. But, a person should never be Atsnigdhi. Such an Atsnigdha person (by nature or by Sneha Karma overdone) may have to undergo a course of Rukshana treatment. Vvavam, Sunbath, Etc. and air bath etc., before Nirooha Vasti can be administered. Niroohavasti is not recommended to an Atsnigdha person, a person or to with a wound or ulcer in chest (Kshatoraska) i. e. a consumptive or a person with haemoptysis, etc. or a very emaciated and weak person, or to a person with Asaara (diarrhoea), or to a person with vomitings, Cough, Asthma, Dyspnoea, Prameha, Piles, Hiccup, tympanitis (certain stages in weakness etc.) or to a person with very little quantity of faecal matter or with inflammation of the rectum, or with Baddhagnidodhara (intestinal obstruction or intussusception of bowels where laparotomy may be necessary), or ascitis, ulcers in intestines, or Leprosy.

or Prameha and during the first seven months of pregnancy and to a person with cholera, in gestation and to a person who has taken a Sneha or purgative or emetic or Nasya etc., that very day, or to a person troubled with fatigue, fainting, syncope and such diseases.

When the Nirooha Vasti does not come out even after a Muhurta and even after the introduction of Phalavarthi-another Nirooha vasti of Teekshna character, such as Kshara, water (water mixed with Kshara or ashes i.e. alkaline solution of certain drugs Kshaarodaka it is called), or pure cow's urine may have to be administered.

In the discharges after the vasti Karma, faecal matter should appear first, next pitta or bile, and then kapha or mucus. If a person experiences a feeling of relief, and if there is lightness, no loss of strength, the Niroohavasti should be considered to have been effectively applied. Three or four Nirooha vastees may be necessary for an individual. (These Nirooha vastees may be alternated by Sreha vastees in suitable cases). In diseases of Vanta, sometimes Niroohas vastees of meat juice (mixed with honey, and salt, sneha is useful. In diseases of Pitta (mixed with Vaata or located in Vanta Sthaanaa), a vasti of milk is useful; similarly, in diseases of Kapha, a vasti of voosha (decoction of pulses like green gram, horsegram, etc.,) mixed with honey is useful.

Nirooha vasti is further divided generally in the following categories; -

(1) Utklesana Vasti or a Vasti that moves the Vaata and the other Doshas from its base (Pakvaasaya) into the bellow of Pakvaasaya. This form of Vasti only shatters the settled base of the Vaayu but does not expel it. Castor seeds, Yastimadhu, Pippali rock salt, Vacha, Hapusha-these generally are used for the Utklesana Vasti.

(2) The second is the Doshahara Vasti. This is the proper Sodhana Vasti or the one which eradicates the Dosha.

Sataahwaa, Yeshtimadhu, Bilwa, Kutaja seeds, Kaanjika and Cow's urine mixed with these drugs is the Doshahara Vasti, that is generally used.

(3) The third is the Samana Vasti or the Vasti which ameliorates the remaining Dosha. Priyangu, Yeshtimadhu Mus'a, Rasaanjanam, Milk-These substances are generally used for Samana Vasti.

Generally in an ordinary person or one with moderate Pitta Dosha these three Nirooha vastees, Utklesana, Doshahara and Samana Vastees are used consecutively. These are other kinds of Nirooha vasti which may have to be used in special cases.

They are:—

(1) Lekhana or the one with the Dosha in the Pakvayaya-rather it is a mild sort of Nirooha vaati Thripala, Gomuthra, Honey, certain Ksharaaas (prepared from ashes of certain drugs) and the ingredient of Ooshakaeigana, Ooshaka, thurtha (copper sulphate), asafœt da, Kansesha (iron sulphate), Rock salt, and Silajit these substances are generally used for Lekhana vasti.

(2) Brimbhana Vasti or nutritive vaati - it is prepared by sweet drugs (like Jeevaka, Rishabhaka, Vidaari, Sataavari, Jeevantea, Draksha, Ghee, Meat juice etc).

(3) Pichhila vasti-This is used as an enollient in irritation of the colon, and other parts, as in Colitis, dysentery, Haemorroids etc. Dhanyayaasa, Sunthi, Milk, Honey and such other drugs are used for the purpose. In profuse haemorrhage from piles etc, the blood of animals, such as goats, rabbits, is also added to other drugs of the Pichhila Vasti.

Charaka recommends such a Vasti (he calls it Pichhaa vasti, in bleeding piles, colitis, prolapse of the rectum etc.

After the fluid of Nirooha Vasti is expelled along with faeces, the persons should feel comfortable. A hot water bath and then a light meal (with meat juice of Jaangala birds etc),, generally may be given. Nirooha Vasti does not weaken the Jatharagni like the other Sodhana treatment such as Vamana, Virechana etc.

In the begining, a Sneha Vasti and then a course of twelve Aasthaapana Vastees alternated with Snehavastees thus amounting to 24 and then five Sneha Vastees. This is the whole course of 30 Vastees which is termed as Karma Vasti.

One Sneha Vasti in the beginning, then six Sneha Vastees which are alternated by five Nirooha Vastees, and in the end three Sneha Vastees - total in all fifteen Vastees - This course is called Kaalavasti.

Some other courses, such as, Yoga Vasti etc., are mentioned in Text books.

A daily small dose of Sneha Vasti is termed Maatrasa Vasti and this may be taken for a long time. This Maatrasa may be taken by children and old people and those persons who walk long distances, who carry heavy weights or take heavy physical exercise regularly and who carry on heavy intellectual work (here ghee is advocated). Persons with fracture, chronic Vaata diseases and persons who desire a happy life of ease, in general may take this Maatrasa Vasti.

Disorders resulting from improper application of Vasti Karma are termed as "Vastivyaapat". They should be suitably treated.

Uttara Vasti.

Uttara Vasti or another medical operation in Ayurveda is here incidentally mentioned, as it is also a form of Vasti. But, it is not one of the Pancha Karmas. So, its usefulness is limited. Uttara Vasti usually means an injection of medicated oils or ghee or lotions into the urethra or vaginal

cavity. The nozzle for the male urethra should be twelve Angulas (i.e., twelve finger breadths or one span of the hand of the patient i.e. about 9 inches for an adult). A rubber tube or Catheter may now be used. These nozzles were made in flexible metal and a Vasti or bag containing the medicated fluid would be attached to it and compressed. Since this Vasti is given in an orifice (Maarga) which is above the rectum (Uttarena Maargena Deeyatthe Ithi Uttara Vastih) it is called Uttaravasti. A glass syringe to which a proper rubber tube is fitted may be used now. This nozzle (Nethra) or tube has to be sterilised and smeared with ghee. (Ghritaabbhyaktham). The person should have taken already two or three Nirooha Vastees (and two Sneha Vastees alternating them and in the beginning). He should take a bath in the morning and then take a diet consisting of milk or meat juice (or Yavaagoo or Kanjee mixed with milk and ghee) and when he has passed his stools urine etc., he should sit on smalls stool (1-1/ ft high) or lie on his back and after a sound is passed in the urethra (Salaakaam Pranayet) to test the free passage of the orifice. The 'nozzle' or tube 'smeared with ghee' should then be passed. Only seven Angulas (about five inches) of the tube is to be passed inside and suitable medicated oil or ghee should be passed into the urethra and the tube withdrawn gently. (Sanaibh Netram cha nirharet) Susruta Chi. Ch. 37-112. The fluid may be allowed to remain for a while but retention for too long a time is not advised.

Small pills previously prepared, which are dry and of mustard seed size or of blackgram seed size and made of Aarangwadha leaves with Nirgundee juice, rock salt and Cow's urine are to be introduced in the urethral orifice and kept there in order that the Sneha given by Uttara Vasti may not come out. The Sneha for Uttara Vasti is half a pala (4 tolas) for persons below the age of 25, and one pala for those above that age. Susruta advises the Uttara Vasti to be given in the morning after taking Yavaagu with milk and ghee. The person may take food after the Vasti is performed and after the fluid comes out. Four Uttara Vasti's may be given on one day - (Dalthana). In this way, the Uttara

Vasti may be given for three days consecutively and for three days after that, it should be discontinued and on the next three days or it may be resumed again if the condition of the disease requires it. Pure ghee or oil, or ghee and oil medicated may be used for Uttara Vasti. If the urethra is irritated owing to frequent administration of Uttara Vasti or due to faulty technique or if there is burning sensation in the bladder or urethra a decoction of Yastimadhu mixed with honey and sugar may be used as Uttara Vasti. Or pure milk mixed with honey and sugar or a decoction of Udumbara, Aswthha or Nyagrodha etc., (Ksheera Vriksha or the trees that exude milk on cutting) may be used for Uttara Vasti.

Uttara Vasti is useful in diseases of semen, in all forms of Mootra Krichra (dysuria etc.), Moolaghata Gravel, Calculus, sand in urine, Spermatorrhœa, pain in the bladder or in groins or in penis. Diseases of the bladder (cystitis etc.,) may be treated with Uttara Vasti, along Sneha Vasti. A person after having Uttara Vasti should observe regulations prescribed for one having Anuvaasana Vasti. Saarangadhara says that Uttara Vasti is not useful in Prameha (Diabetes etc.,) - (Nochito Mebinaam Kwachit, Saarangadhara Uttara Ch. 8-V- 14).

For women, Uttara Vasti may be given in vagina or urethra; in their case a thin tube of 2 Angulas (or 1-1/2 inches) should be introduced, if it is into the urethra. In Virgins, it should be only one Angula or even less. In women after puberty the Uttara vasti may be performed through the vaginal orifice and the nozzle (suitable, for the purpose - like a vaginal nozzle) should be lubricated with pure ghee and should be introduced into the vagina upto four Angulas (Chaturangulam, Apatyamaarge Yojyam Vagbhata, Sutra - Ch. 19 - V. 7s)

It should be injected, when the woman is lying in a supine position with her knees raised. The Uttra vasti should be given in Ritukaala etc., (twelve days from commencement of mensrutation only), except in urgent cases.

In Ritukaala, the passage is Receptive (open-Apaavritah) and hence a medication by Uttara vasti at that time is more effective. Uttara Vasti through Vagina is recommended in all forms of diseases of the Uterus, cervix, vagina etc., as well as in diseases of the bladder. In women three or four Sneha vastees are given per day consecutively for three days and after discontinuing for three days, it may be resumed. The dosage of Sneha in Uttara Vasti should be gradually increased (Snehamathraam Vivardhayan). Gingelly oil medicated with the following drugs etc., namely, Satavarī, Gokshura, Brihati, Kantakāri, Guduchee, Punarnava, Useera, Yeshtimadhu, two kinds of Saaribaa, Lodhra, Raasna, Kusa, Kaasamoola - These should be made into a decoction and, Kalka of Bala, Vaasa, Rishabhaka, Krishna jeera, Kutaje beeja, Trapusa, Ervāru beeja, Sitimāraka. Yashtimadhu, Vacha, Sataahwaa, Paashanābheda, Punarnava, and Madana Phala with milk equal to the quantity of the decoction is made and the mixture is boiled and Taila prepared as usual. This taila (Sataavari taila) is useful for Uttara vasti in urinary disorders, disorders of the bladder, etc.

(Charaka-Siddhi-Chap. 20-V-15).

CHAPTER XIII.

Nasya Karma

[CONTENTS:—Nasya Karma - The Importance of Nasya Karma - Varieties of Nasya Karma - Avapeedana Nasya - Pradhamana Nasya - Brimhana Nasya - Samana Nasya - Unfit for Nasya Karma.]

This is also one of the Pancha Karmas. This operation is useful in many cases pertaining to the head, eyes, nose, etc., i. e., in diseases pertaining to the head and neck. Nasya means introducing medicine into the nostrils. Changes

are caused in nasal mucous membrane by the use of this medicine and consequently the diseases of the head and neck are ameliorated by this operation.

'The Importance of Nasya Karma.

The importance of administering medical treatment through the nostrils was realised very early in India both for prophylactic and curative purposes. Nasal douching with pure cold water early in the mornings was attributed with great efficacy in improving eyesight.

*"Vigataghananiseedhe praataah utthaaya nityam,
pibati khalu naro yo ghraanandhrena Vaari
Sabhavati malipoornah chakshushaa Taarkhyatibyo,
Valipalitavieenah Sarvarogaiah vimuktah".*

"Any man who regularly, waking up very early in the morning, takes (sucks up) water through the nose, becomes coolheaded and is possessed of keen eye-sight comparable to that of an eagle. He will also be devoid of grey hairs and folds of the skin and will be free from any disease".
Yoga Ratnaakara - Dinacharya.

Introduction of a few drops of oil into the nostrils from early infancy is very common in India. Nasyakarma is also called Siro-Virechana. This means that the vitiated Doshas which have their stay in the head (Siras) are purged out by this process. Nasyakarma is specially recommended in diseases of the head, such as inflammation of the nasal sinuses and also in diseases of the back of the throat and ears. If has been prescribed regularly and is found to be specially useful in insanity. In some of these cases the counter-irritation caused by the irritant remedies used in Nasyakarma has been found to be useful. In others mere cleansing and elimination of the offending agents (Hear it acts as a soothing agency) is aimed at. While in others, the fragrance of the materials used for Nasya is believed to enter into the intricate passages in the Sphenoidal and Ethmoidal sinuses and acts as a disinfectant and stimulant.

*"Tato Naavana - Gandoosha - Dhooma - Taamboola
bhaagbhavet"*

Vaaghbata Sutra. Ch. 2

"After cleaning the teeth, the nose is to be lubricated and the mouth is to be gargled freely. This is a very short sentence. If only this one sentence is properly commented upon, you will find how valuable these simple injunctions are.

*Ghanonnata prasannativak
Skandha greevaasyavakshasah
Sugandhavadanaah Snigdha
Niswanaah..... Bhaveyuh
Nasyaseelinah— Astanga Sangraha,*

"He, who regularly uses Nasya, acquires the following properties:—*Ghana* - thick; *Unnatha* - elevated; *Prasanna* - pleasing, *Twak* - skin; *Skandhah* - Shoulder heads, *Greeva* - neck; *Aasya* - face; *Vakshashah* - Chest - i. e., he would develop a thick, elevated and pleasing skin, shoulder heads, neck, face and chest which means that he will have a broad and well developed chest, a strong neck and a pleasing face.

Sugandhavadanaah—His breath will be sweet scented. *Snigdha niswanah*—His voice will be smooth and not rough. *Vimalendriyah*—His senses will be clear and acute.

Nirvaleepalithah—The person becomes free from wrinkles and grey hairs peculiar to old age.

How are we to explain those wonderful properties attributed to putting a few drops of oil into the nostrils daily.

The chief function of the nose is to warm the air, while it passes through the labyrinths of the intricate passages in the nose and also to filter the air of certain impurities contained in the atmosphere. If the air comes into contact with the epithelium of the lungs, without undergoing drying and filtration through the nostrils, it is very likely that it may cause some injury. It is natural that the individual, particularly a child, breaths through the

mouth when the nose is obstructed. The characteristic wide opening of the mouth in these children is well known. By permitting the air to get into direct touch with the lungs without the previous processes of nasal filtration the lungs get into more or less direct contact with the moist and impure atmosphere. This makes all the difference in the world. Wet fuel, placed in the hearth, or even ordinary fuel on a wet day, does not easily burn and even if it burns, it gives a lot of Smoke. A similar thing happens in the lungs. The blood does not undergo normal Paaka (Chemical or biochemical Changes) and therefore to that extent the blood continues to be impure. All the good qualities mentioned above, viz., the plumpiness, strength, clearness and brightness of the area around the chest, neck and face and the whole skin are due to proper aeration of the blood and conversely the unhealthy condition of these parts is due to improper aeration, so to say. Oiling or lubrication of the nose regularly keeps the nasal passages clear and prevents all these troubles. Therefore, Nasya Karma is a very good method of prevention of all diseases of the nasal passages of the back of the throat, of tonsils and of the respiratory system as a whole. The ears and eyes which are also intimately connected with the nasal passages are similarly benefitted - Vimalendriyah—

Varieties of Nasya Karma.

The medicine is usually put in the nostrils by some kind of dropper. Nasya is of three kinds—

- (1) Virechana,
- (2) Brimhana,
- (3) Samana.

Virechana Nasya or Seersha Virechana is useful in headache, (Abhisyanda (conjunctivitis), diseases of throat, swelling of the face, worms, enlargements of glands (Grandhi), leprosy, Epilepsy and Peenasa (a nasal disease involving loss of smell, etc.)

Virechana Nasya is performed generally by introducing fresh juices of drugs into the nostrils; for example - the

garlic juice or the watery extract of Sunthi, Maricha etc., mixed with salt and honey. Mustard oil, or medicated spirits are also used for the purpose. Generally Apaamarga seeds, Pippali, Maricha, Vidanga, Sigru seeds, mustard seeds, Tumburu, Ajajee, Ajagandha, Peelu, Ela (Cardomoms), Flerenuk, Prithweeka, Tulasee Sweta, Kuthera a, Phanijjata Sireesha seeds, Garlic, Haridra (Turmeric), Daruharidra, Saindhavalavava (rock salt), Gouvarcha lavana. Jyotishmati and Suntee are recommended. These drugs are employed for Virechana Nasya - (Charaka - Sutra - Chap 2, Verse 1) See also Susruta Sutra Ch. 39, L. 6. Generally fresh juice or juice extracted after pounding the drugs with a little water in a mortar, if the drugs are dry, and oils and spirits medicated with the above drugs are employed. This sort of Nasya in liquid form is also termed Avapeeda. If the dry drugs are powdered and blown into the nose, i.e., used as an insufflation, it is called Pradhamana Nasya or Dhmaata. Virechana Nasya is thus two fold - Avapeeda and Pradhamana. The latter is more irritating i.e., more Teekshna. The powder is blown into the nostrils by means of a tube.

Avapeedana Nasya.

Avapeedana Nasya is a form of Virechana Nasva in which the fresh juices or the extracted Rasas from the Kalka are used. Four, six or eight drops of the solution are recommended to be put in the nostrils. The Avapeedana Nasya is useful in throat diseases, Sannipaata fever, Sleeplessness, Vishama Jwarr, Mental disorders and Worms, etc.

Pradhamana Nasya.

The Pradhamana Nasya is used when the Doshas are very intense as it can absorb a large quantity of Dosha. The drugs generally used are:- Rock salt, Vacha, Maricha (black pepper), Pippali, Sunthee, Kankolam, Garlic, Guggulu, Katphalam etc. These are mixed in equal parts and powdered well along with the gall stones of a fish and kept dry. The powder may be used as Pradhamana Nasya.

Brimhana Nasya.

Brimhana Nasya may also be called the nutrient Nasya. It is useful in pain due to Vaata, Suryaavartha (a kind of headache which is aggravated with the rise of the sun and subsides with sunset), Loss of voice, parching of the nose and throat, loss of speech, opening the eyelids with difficulty and Apabahuka (Paralysis of the arms). Brimhana Nasva may be given in the form of meat juice of Jangala animals or of birds, flesh, blood of the animals etc., extracts or exudations of certain trees.

Samana Nasya.

The third is 'Samana Nasya'. It consists of milk or water (medicated or non-medicated).

Generally Nasya is to be done in the morning for Kapha Roga, in the noon for Pitta Roga and in the evening for Vaata Roga.

But, Nasya at night time may be usefully resorted to in diseases or symptoms like excessive salivation, talking in sleep, grinding of the teeth, groaning in sleep, difficulty in opening the eyelids, offensive breath, Tinnitus aurium (Karnasnaada), Heimplegia, diseases of the head, Asthma, cough and in excessive sleepiness.

Before performing the Nasya Karma, Sneha Karma and Sweda Karma should be administered to the head. Generally Paanitaapa sweda, i. e., applications of heat with heated palms is to be done all over the head.

Snigdham Tala Swedita muttamaangam

Charaka, Siddhi, I. 50.

Before performing Nasya Karma oil should be applied to the head and massaged or warmed with the heated palm of the hand (Tala Sweditam uttamaangam).

Then, he should lie down (on a bench or so) on his back with his head bent a little backward. The vessel containing the medicine is put in hot water, so that the medicine is made a little warm. After closing one nostril the medicine is put into the other nostril and vice versa at that time. He should spit off the excessive medicine which has come into the mouth. His feet, shoulders, hands and ears should be massaged well at that time. After the administration of Nasya, the head, cheek, neck etc., should receive sweda as before. After this he should have Dhoomapana (medicated smoke). On that day the patient should avoid dirt, smoke sun wind, (excessive sneha Ghee etc.), liquor, liquid foods, full bath, journey and mental emotions like anger, etc.

If the nasya is administered properly the patient should feel lightness of the head and he should have good sleep without any discomfort.

Unfit for Nasya Karma

Nasya should not be performed in indigestion (Ajeernnah), after meals, during fasting, when any other sodhana karma has been performed that day, in the first stage of nasal catarrh or to a pregnant women or after taking alcohol, liquid food etc, or tired after a purgative or after Vasti karma has been done, when one is angry or sad, in poisoning, when one is thirsty, when one is exhausted, when one wishes to take bath over head immediately, and on a cloudy or rainy day.

Charaka-Siddhi-2-20

Nasya karma should not be performed in extreme plumpiness and to a woman in the period of Peurperium (Soothika) or to those afflicted with first attacks of cough, dyspnoea or in initial stages of fever (Navajwara) or to those who just received injuries.

Nasya karma may be performed for seven days at most consecutively. That is the maximum period. In the cases where Vata Dosha lodges itself in the head or in hiccup, in

torticollis, in loss of voice etc. Nasya karma may be done both morning and evening i.e., twice a day (full bath, etc, should not be taken in those days). After the Nasya Karma is finished he may take nutritious food in the usual meal time. After the Virechana Nasya (Pradhamana or Avapeeda) is done, a Sneha (ghee or oil medicated) may be put in the nostril after a while; after the Nasya is done, the patient should lie in the bed atleast far about two minutes.

As Brimhana nasya is nutritive and the Virechana nasya is prone to purge the Doshas. Desrimination, as to which Nasya is useful, is necessary. In some cases, both of them are necessary, i.e. Virechana nasya may have to be followed by sneha nasya (Brimhana nasya). So it is necessary to know, whether the head is Snigdha or Ruksha. When the head is Ruksha, the eyes seem benumbed and stiff, the face is emaciated, the head, nose and mouth seem to be devoid of anything (feel vacant). When the head is snigdha; itching, heaviness, salivation, anorexia and Peenasa are noticed. Ruksha sweda is necessary in cases where Snigdha guna is excessive and singdha sweda is necessary where Ruksha Guna is excessive.

Brimhana nasya is again twofold viz., Marsa and Pratimarsa. Marsa means a large dose of Sneha. Thirty two drops constitute the maximum dose, sixteen drops the minimum dose. These doses may be dropped not at a stretch but two or three times. This marsa or sneha nasya is useful especially for the ruksha head.

Pratimarsa Nasya may be used by the healthy people any number of times in a day only two drops in one dose. This may be dropped any number of times without observing any restriction. The Pratimarsa nasya is advocated in the night, noon after food, after vomiting, after sleep in day time, after a walk, fatigue, sexual intercourse, Abhyanga, gargle, passing urine, anjana (application of collyrium), after passing stools, after cleaning the teeth and after laughing. This Partimarsa nasya is especially useful in haemoptysis, in emaciated people, in children, in old men and in persons who

des're ease. Pratimarsa is also useful in times of untimely rain fall. Partimarsa should not be used in Dusta Peenasa (progressive peenasa) and after the use of alcoholic liquor, when the ear is filled with pus etc., and in worms affecting the head and in profuse quantity of the Doshas Pratimarsa may be used by almost all people and it is advised to be used daily

Generally oil (gingelly oil, medicated or unmedicated) is useful for Nasya, for the head is a seat of Kapha; Anutaila a recipe (Charaka and Vaghbata) is very usful, for, as it is implied in its name, it can penetrate the subtle Srotasses and it may prove speedily effective in certain diseases.

CHAPTER XIV.

Dhoomapaana Vidhi

[CONTENTS:—Dhoomapaana Vidhi- Unfit for Dhoomapaana - Fit for Dhoomapaana - Dis-advantages of Excess - Procedure - Drugs used for Dhoomapaana - Diseases in which Dhoomapaana is useful].

Dhoomapaana or inhalation of medicated smoke is employed in certain diseases, i. e., diseases of Kapha and Vaata pertaining to head and neck. The patient may smoke through a pipe, certain substances put in a pot and burnt; or he may smoke specially prepared medicinal cigars.

Dhoomapaana is divided into Snigdha, Madhya and Teekshna according to the drugs employed for the purpose. Snigdha Dhoomapaana is useful in Vata; Madhya Dhoomapana is useful in Vatakapha and Teekshana Dhoomapaana is useful in Kapha.

Snigdha Dhuma substances are Krishnagaru, Guggulu, Musta, Sthouneyam, Saileyan, Nalada, Useera, Hreebera,

Vidanga, Hareenuka, Yeshtimadhuka, pulp of bilwa fruits, Plava Sallaki, (a resin), Kumkuma, Maasha, Yava, Kundurushka, (Tila seeds, Oils of fruits like Coconut, Khadra, animal fats, bone marrow, fat and ghee, and such other drugs.

The Teekshana Dhooma substances are:— Jyotishmati, Haridra Dasamoola, Manobva, lac, Aparajita, Thriphala, Tagara etc, and with strong odourous substances. All these and the substances mentioned for Virechana Nasya may be used for Teekshna Dhooma.

These substances should be powdered and made into a paste with water. A piece of Kusa stalk or reed (2 inches in length) is soaked in water for 24 hours and over that piece of reed, the paste (of substances intended for Dhooma) is to be thickly smeared over and the reed is left to dry itself in the shade. It should not be placed near the fire or in the sun. The dry reed becomes coated and increases in thickness. Fresh paste is smeared again and again over the reed and allowed to dry. This process is repeated five or more times, till the whole stalk grows to the thickness of one's thumb. When it is completely dry, the reed inside is now drawn off so that a dry, stiff cylinder with a hollow in the centre is left. This cylinder (dry) should be smeared with ghee or oil again and it should be fitted to one of a smoking pipes and lighted. The patient should draw the smoke through the pipe. The smoke may be inhaled even through the nose. The medicated powder is to be placed in a hollow pan and closed with another pan (Saraavasamputa) and a pipe is to be inserted through a hole in the upper pan. The medicine is placed in the bottom pan and fire is applied to it. It is covered by the top dish and sealed at the joint. The smoke is inhaled through the pipe.

Unfit For Dhoomapaana.

Dhoomapaana should not be resorted to in Raktapitta (haemorrhages), when there is extreme pain, when one has taken Virechana in Prameha, Timira (cataract), when the

Vayu gets into the head in Tympanits, Rohini, when the person has taken fish, alcoholic liquor, curd, milk honey, sneha poison, in injury to head and in anaemia previous night.

Fit For Dhoomapaana.

A person may take Dhoompaana after sneezing, yawning passing stools, after indulging in sexual intercourse, after surgical operations, after a laugh and after cleaning the teeth. (Vaaghbata-Soothra. A. 21. Slokam 5).

Madhyama Dhoomapaana may also be resorted to as above and also after supper and Nasya Karma. This is always Vata Kaphahara. The Teekshna Dhoomapana or the Virechana Dhoomapana, as it is also termed, may be administered after sleep, nasya, after bath (in emergency cases), anjana and after the execution of Vamana Karma.

Disadvantages of Excess

If the Dhoomapaana is administered in improper periods or is exclusively taken, untoward symptoms like Rakta-pitta, blindness, deafness, thirst, syncope, incoherence, fainting etc. may be produced. In such a case Ghrithapaana (taking ghee with or without food) Brmhana nasya Brmhana lepa and a cold Parisekha, etc., are helpful.

Procedure.

The Dhooma is to be taken when the person is sitting erect with his mind attentive on the act. Generally inhalation is taken through the nose as follows:- The patient is to close one nostril and with the other nostril he should draw (suck) the smoke through the pipe three times consecutive. If the Dosha is situated in the nose and in head and if it is Utklishta i.e. moved from its seat, then, the person should draw the smoke through the nostril in the beginning. But, if the Dosha is firmly lodged in the head or nose and is not moving, then he may take the smoke through the mouth.

If the Dosha is situated in the throat then, he should first take the smoke through he nostril and next through the mouth.

In all cases, this inhaled smoke should be left off through the mouth and never through the nose. The smoke is to be drawn in and then left off and this process is repeated three times on an occasion.

Drugs used for Dhoomapaana.

Samana Dhooma Paana substances are Sallaki, Laksha, Prithveeka, Iotus, Lily, Barks of Nyagrodha, Udumbara, Aswatha, Plaksha, Ludhra, Sugar, Yeshti madhu, Suwarnatwak, Padmakam, Manjishta, and all fragrant substances except Kushta and Tagara. These are Samana Dravyas i. e., if there is still Dosha left after the administration of Teekshna Dhooma, the Samana Dhooma is ustul.

Diseases in which Dhoomapaana is useful.)

Diseases or symptoms like cough, Asthma, Peenasa, loss of voice, offensive breath, anaemia; grey hairs, Otorrhoea, discharge from the eyes, excessive salivation, itching and pain in the eyes, ears and mouth, stiffness in these parts, sleepiness and sluggishness (Tandraa) and hiccough - These symptoms or diseases are prevented in a person who uses proper Dhumapaana i e., these diseases are cured and also prevented by proper administration of Dhoomapaana.

Dhooma may be applied to ulcers also; it is then called fumigation of wounds (Vranadhoopanah)

CHAPTER XV

Rakta Sraava - Blood letting.

[CONTENTS:- Rakta Sraava - Blood Letting].

Rakta Sraava is the operation of blood letting. It is a part of surgical treatment. Rakta Sraava is counted by some as one of the Panchakarmas. They count the two kinds of Vasti as one item, so as to make the total number of Pancha-Karmas five only. This subject will be dealt with in another place.

CHAPTER XVI

Gandoosha and Kavala Graha.

[CONTENTS :—Gandoosha and Kavalagraha - Drugs used for Gandoosha - Fit for Kavalagraha].

Gandoosha means holding a mouthful of a thaila or decoction for a while after filling the mouth with it. Kavalagraha means filling the mouth partially and gargling with it.

Gandoosha is of four kinds:—

Snigdha, Samana, Sodhana and Ropana. Snigdha Gandoosha is useful in Pitta, Sodhana in Vaata, Samana is useful in Kapha and Ropana is useful when there is ulceration in the mouth.

Snigdha Gandoosha is done usually with oils, etc., The oils are medicated with sweet, sour and saltish substances.

Samana Gandoosha is done with decoctions prepared with bitter, astringent and sweet substances.

Sodhana gandoosha is done with decoctions etc. prepared with bitter, pungent (Katu), sour (Amla) and Saltish and hot substances.

Ropa, a Gandoosha is done with decoctions, such as are prepared with astringent (Kashaaya Rasa) and bitter substances.

Drugs Used for Gandoosha.

For Gandoosha, oils, ghee, milk water mixed with honey, liquors, meat juice, cow's urine, Dhanyakwath etc., mixed or unmixed with other drugs may be employed. Their Rasas or tastes should be known by referring to the treatises on Ayurveda (See Dravyaguna) and they should be employed for treatment of various Doshas.

Sweet gingelly oil or meat juice may be employed for Gandoosha daily by all persons with advantage.

In stomatitis or ulceration of the mouth or in inflammation of any part of the mouth attended with burning sensation or in injuries of the mouth, Gandoosha with ghee or milk is useful. If the mouth is viscid and when it is also ulcerated gandoosha with honey is also useful. It allays thirst and burning sensation. If there is Kapha in the mouth, Ksharodhaka is very useful as Gandoosha. Simple diet water used as Gandoosha bestows a sensation of lightness in the mouth.

Fit for Kavalagraha.

Kavala graha or the gargle proper, is used not only in diseases of eyes, throat, ears, face etc., but also in anorexia, loss of smell etc. Thus, it has a wider application. The difference, as has been stated, between Gandoosha and Kavalagraha is this; In gandoosha, the fluid fills the whole mouth and it is kept there for sometime. In Kavalagraha the mouth is filled only half with fluid. This fluid is to be gargled i.e., moved about in the mouth many times and spat out. For gandoosha a fluid is to be kept in the mouth, whereas a Kalka (soft mass of drugs) may also be kept in the mouth for Kavalagraha.

CHAPTER XVII.

Minor Operations.

Moordha Thaila, Aschotana, Anjana, Tarpana,
Putapaaka, Seka, Pindika, and Bidalaka.

[CONTENTS.—Minor operations - Aschotana - Anjana - Tarpana - Putapaaka - Seka - Pindika - Pidalaka].

Murdha thila or application of the oil to the head, is of four kinds:—(1) Abhyanga, (2) Parisheka, (3) Pichu and (4) Sirovasti).

(1) Abhyanga means smearing the head and hairs with oil medicated or unmedicated like Bhringamalaka Thailam. Chandanadi Tailam etc., may be used for Abhyanga. (See my book on Abhyanga-Massage). Abhyanga is useful in Rooksha hairs, itching and dirt. (Vaaghbhata).

(2) Parisheka - means pouring oil from a height in a stream over the head (an arrangement may be made so as to let back the oil so that it may not be wasted, by adjusting a receptacle, around the head, as in the Sirovasti, which follows). Parisheka is useful in headache, burning sensation, ulcers in head etc.

(3) Pichu means applying a cloth or Swabs of cotton soaked in medicated oil over the whole head and keeping them there for a considerable time; it is useful in alopecia, and Eye troubles etc.,

(4) Sirovasti;—This is a medical operation, peculiar to Ayurveda. It is useful in the treatment of diseases of the head such as, hemiplegia, cataract, paretic of the mouth and in Vata diseases. It consists of holding a medicated oil or a decoction or a fresh juice etc., on the head for considerable period of time, by means of a special device.

The patient should have taken Sneha, Sweda and the appropriate Sodhana previously. He sits on a cushioned stool or chair and has to wear cylinder-like cap made of skin (i. e.) open at the top and having a height of about 5 inches over the head. It should fit his head exactly. Previous to fitting the skin cap (topless), a tape or piece of cloth is tied around the head tightly. Then the cap is put on. It should form a receptacle, so as to contain any fluid in it and to cover the head all round. As there may be crevices or small apertures at the junction of the cap and the tape, and lest the fluid should escape through them, soft blackgrain paste (Maasha is to be soaked in water for some hours and when it is ground into a thick fine paste in a mortar) should be applied inside the hollow of the cap where it touches the tape i. e., at the junction of the tape and the cap, so as to cover all the crevices. This is kept in position for some time, in order that the paste is dried. The paste thus cements the crevices between the cap and the tape in about twenty minutes to half an hour. Then, the medicinal fluid or oil is to be poured on the head so that, it should be 1-1/2 inches deep over the head. The Sneha or fluid is to be luke warm and should be kept there for sometime. It should be kept in its place by the patient who is to be in a sitting posture till salivation occurs in the mouth or sweating on the head or mucous discharge in the nose appears. The Sneha or fluid may be kept for 10000 Matras that is about 3 hours in Vata diseases, for 8000 Matras in Pitta disease and in Kapha diseases for 6000 matras (Vaagbhata) (A matra may be taken nearly as equal to a second). A healthy man may keep Sneha over the head for 1000 Matras. After the fixed time is finished, the Sneha should be withdrawn and also the cap and his shoulders, and neck, etc., should be properly massaged. A Sirovasti may be administered at most for 7 days consecutively. The application of the Noordha taila, Sirovasti, etc., is limited to particular diseases.

There are other minor medical operations like Karna-poorana or filling the ear with medicated oils. Karna-poorana with unmedicated gingelly oil is advocated for a healthy person.

(Swastha). It should be held in the ear for 100 seconds and then thrown out. But, in a case of pain in the ear, etc., it may be held in the ear till the pain is alleviated. In pain etc., medicated oils are especially useful like Hingutriguna Thaila, Dhattura Thails etc., (Refer to One hundred Useful Recipes).

For diseases of the eye, the following measures are advocated:- (1) Aschotana, (2) Anjana, (3) Tarpana, (4) Putapaka, (5) Seka, (6) Pinda, (7) Bidaalaka.

1. Aschotana.

This is dropping into the eyes, the particular medicated fluid from a height of two inches. In Vaata, warm Aschotana is needed; in kapha luke warm medicine, and in Rakta and in Pitta cold medicine is needed. In eye diseases, many fresh juices are advocated as eye drops.

2. Anjana.

This is of three kinds:- (1) Lekhana, (2) Ropana, (3) Dristiprasaaranam. Lekhana Aujana is generally prepared with drugs of astringent, sour and salty taste. Ropana Anjana is prepared with bitter drugs and Prasada anjana is prepared with drugs, which are sweet and have Seetha guna. This anjana again is of three kinds (1)Pinda, (2)Rasakriya, and (3) Churna. Pinda is prepared by drugs which are Teekshna; it is administered when there is much Dosha. When the Dosha is moderate Rasakriya is employed: it is prepared with Mridu substances. Both these, i.e., Pinda and Rasakriya are gum like. Choorna or powder is also employed, when the Dosha is very little. What is called Surma (Choorna) in Northern India is very popular as an application to the eyes. It contains antimony and other drugs delicately scented and praised very highly as removing itching, giving clearness to eyes and also improving eye sight.

Anjana means application of medicine into the eye lidt like a collyrium. Anjana should not be administered during sleep, during night time or in the hottest part of the day.

is best applied in the morning and evening. It should not be administered in fever, diseases of the head, indigestion etc., or when the patient had taken Yamana, Dhoomapaana etc. After the Anjana is applied, the patient should not open his eyes but has to move his eyeball from side to side with his eyes shut. The eyes should not also be washed immediately.

Tarpana.

When there is much Vata affecting the eyes, i.e., when the eyes are stiff and in some other eye diseases, Tarpana is especially useful. This should be applied only after proper Sneha, and Sodhana Karmas.

The patient should lie on his back and around his eye a thin wall is to be constructed with Yava (Barley) paste or Masha, (black gram) flour mixed with a little water, so that it forms a shallow cuplike receptacle around the eyes. The patient should close his eyes and then pure ghee or ghee medicated specially (which is melted and made warm by putting the ghee pot in warm water) is to be poured over the eye and kept in the receptacle for 100 to 1000 Matras—seconds according to the nature of the disease. (In Vata, the maximum period is 1000 matras, in Pitta 600, and in Kapha 500 matras). The eye is thus immersed in the ghee. Then, the patient should gently open his eyes so that the ghee enters the eyes. After the lapse required time, the ghee should be drawn off from the eyes by making an outlet in the side of the well of the paste. The patient may then take a Dhoomapaana. He should not see very bright light or the sun, on that day. This is a sort of Sneha Karma applied to the eyes.

(4) Putapaaka.

This is also of three kinds, viz., Lekhana, Snehana and Prasaadana. In Kapha, Lekhanam is useful. In Vata, Sneha is useful and in Pitta Prasaadana is useful.

It is prepared thus:—Meat of various animals, or substances like Jeevanti, Kakolee, or glutinous rice is ground with milk, (and in some cases mixed with other medicina

powders also) and made into a bolus. This bolus is covered or wrapped with Eranda leaves and tied with a thread. This parcel is smeared with fine wet pasty earth all over and when it is sufficiently dry, it is carefully burnt in a small puta of cowdung cakes. Afterwards the parcel is taken out, the burnt earth and the leaves are carefully removed and the contents put in a clean cloth and the juice is expressed into a clean vessel. The patient should lie supine and a receptacle is made with Masha paste over the eyes as in Sirovasti. The pressed juice is then put over the eyes. It is kept there for 100 to 200 mātras, the patient opening the eyes during the period. This process is called Putapaaka.

Seka.

Seka consists of pouring the medicated fluid over the eyes (closed) in a stream from a height of 3 inches. It is also of three kinds. viz., Sneha, Ropana, and Lekhana. Generally warm goats milk medicated with drugs is used. It is also called Parisheka.

(6) Pindika.

Leaves (generally Sigru, Dhaatree, Nimba etc) or substances like Thriphala are pounded, mixed with sneha, ghee etc., and the bolus is put over the eyelid either hot or cold according to the state of the disease and a bandage is applied so as to retain it in its position. This is very useful in conjunctivitis (Abhishyanda).

(7) Bidálaka.

Substances like Yeshtimadhu, Gairika, Saindavalavananam, Dāruharidra, Manohva etc., are made into a paste and smeared in a circular way around the eyes, not touching the eyelids or the eyes proper.

There are many prescriptions given in text books for the above operations. They are to be considered descriptively in individual cases. For general use-see prescriptions.

CHAPTER XIV.

Bahih Parimaarjanam.

(External Cleaning.)

[CONTENTS:— Bahih Parimaarjanam (External Cleaning) - Pradeha.]

Bahih Parimaarjana Treatment is also employed in manifold internal disorders. It is specially mentioned as one of the three principal methods of treatment in Ayurveda. These methods are Antah Parimaarjanam (internal cleaning), Bahih Parimaarjanam (external cleaning) and Sastra Pranidhaanam (surgical treatment). This classification must serve to indicate its importance and the scope of its usefulness.

Pradeha.

Pradeha or lepa means anointing or besmearing or plastering the skin with medicinal pastes, etc. Susruta mentions three different kinds of lepa - Pralepa, Pradeha and Aalepa. (Sutra-Chapter- 18.)

Pralepa is the application which is generally cold (Seetah) and thin (Tanuh) and is one which does not dry. There is another which dries early, and stiffens the part to which it is applied. Pradeha is usually hot, but it may also be applied cold and it is thick and not so widespread and it should not become dry. In Vata and Kapha diseases hot Pradeha is used and in Pitta with Rakta Dosha cold Pradeha is used.

Although there is only some slight difference between these terms, these should be understood clearly because the particular application of one method in particular manner, according to Dosha Vitiation is very helpful and necessary. Any slight variation may spoil the good results. Alepa, being not too thick nor too thin is useful as an application, in Rakta and Pitta and Pradeha is useful in Vata and Kapha.

generally. Pradeha further closes up the openings of a wound (Sandhaanah), cleans (Sodhana) and dries it up (Soshana). It allays inflammation and pain (Sophavedanascha). This may be employed in a Kshata or open wound or Aksata (closed wound).

Tasyoruayoga Khataakshteshu.

If Pradeha is employed on open wounds or injuries, it may be then termed as 'Kalka'. Such Pradeha stops exudations (like blood etc.,) from the wound. It makes the wound soft, clears the Doshas lurking in the wound and makes it a Sudhavrana.

In an Avidagdha Sophia (first stage of inflammation) Alepana is useful. Alepana relieves burning sensation and itching also. In Vidhagdha sophia (suppurating abscess etc.) and in advanced inflammation, Pradeha (which is also called Upanaaha-Dalhana) is helpful.

Aalepa (or as a matter of fact any lepa) is not advised at the night time. In inflammations etc., that heat which should come out from the part by radiation is obstructed in the night time as during the sleep many of the srotases are closed up and the heat coming through the srotases in the inflamed part would be obstructed by the lepa that heat should not be obstructed.

*Maahboot Saityapithitoshmanah
Tadaairganaat Vikaaraprapithviti,*

The paste should always be freshly prepared.

*Nacha Paryushitam lepam Kadaait Avachaarayet.
Susruta-Chapter 18. V. 14.*

If Aalepa, etc, become dry, they should be removed except the kind of Pralepa which is intended to become dry and thus stiffen the part, so as to cause a breach in the part in selected cases.

When Aalepa is advocated for the face, it is called Mukhalepa. This also is of three kinds—(1) That which eradicates the Doshas (Doshaghana), (2) That which counteracts poison or its effects (Vishaghana) and (3) that which causes lustre and brilliance to the face (Varnakruth).

Here too, in Vata and Kapha, hot or warm applications is advisable and in Pitta cold applications are desirable. The sodhaghana lepa of the face should be of the thickness of one Angula (thumb thickness) and the Varnakruti lepa should be of an half an inch thickness. The ointment should be retained on the face as long as it is not dry. When it is dry, the lepa is not useful and it may also be painful. A person with such ointment on the face, or any other paste should not sleep in the day time, should not talk too much and should avoid exposure to fire and sun, and should avoid emotions like anger and grief. The Aalepa should not be employed in Peenasa, indigestion, or where Nasya karma has been performed, in Hanugraha (lock jaw), anorexia (Arochaka) and when the patient has been awake during the previous night.

There are many recipes of Mukha lepa, in Ayurveda, both for skin diseases and for use in health. Vaatsyayana advocates such lepas to increase the beauty, and lustre of the face and many prescriptions are given by him. Kunkumadi Lepam is a face cream popularly used by us. The chief ingredients are Kumkuma (saffron), Rasa Siedhura, Pachha Karpoora (camphor purified), Kasturi (Musk), Sandal-wood oil, etc., (See One Hundred Useful Recipes).

Besides, many Recipes are given in skin diseases of the face. For instance Vacha, Punarnavam, Devaderu, Suntee Siddhartha (Mustard), Sigru, some or all of these pounded into a paste with Aaranaala - this allays inflammations (Saarangadhara).

The pulp of Vibheethaki fruit (a component) of Triphala, made into a paste with water and applied, alleviates burning sensation, pain etc., (Saarangadhara). A paste of Vacha in water is good for removing discolouration of skin on the face.

Sireesha, Yeshtimadhu, Tegara, Rakta chandana, Ela, Jataamamsi, Haridra, Daruharidra, Kustam and Valkam all powdered and mixed with one fifth part of ghee is useful in Visarpa, Poisoning, Vishapotaka, Inflammation and Dustavranu etc., (Ibid).

For other well known preparations like Tuwarakadi Lepam, Rasothamadi Lepa, which are very useful in skin affections- Refer to One hundred Useful Recipes, by the author.

For Parsheka - See Sweda Karma. For Mardana - see 'Massage'.

Sastra Pranidhanam--(i. e.) Surgical treatment and Raktha Mokshana are dealt with in separate sections. These are too elaborate to be dealt with here.



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